

THE dream of the philosopher  
today is often the creed of the  
persecuted minority tomorrow,  
the day following to become THE  
FAITH OF A NATION

Earth changes, but thy  
soul and God stand sure  
---*Browning*

# The Sabbath Recorder

## TRUTHFUL WORDS FROM AN OLD-TIME STATES- MAN

The kingdom of God was to be in the earth and not of it. I hope soon all church organizations will make it their exclusive mission to preach the gospel of Jesus Christ, and to reach the conclusion that the world is to be regenerated by regenerated men and women, and not by regenerated laws and ordinances.

Christ lived when the greatest despotism that the world has ever known ruled the habitable globe. Yet the only recorded statement of anything he said with reference to the Roman Empire was, "Render unto Caesar the things which are Caesar's; and unto God the things that are God's." The Christ was not engaged in repealing bad laws nor in providing criminal punishments for the violators of good ones. Jesus was more than a reformer; he was a regenerator. . . . He brooded over Jerusalem as a hen broods over her chickens, and yet he never strove to make bad Jerusalem appear to be good Jerusalem.—Hon. Thomas R. Marshall.

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# SEVENTH DAY BAPTIST DIRECTORY

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For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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*We pray, O God, that thy rich blessing may rest upon our land. If we have ever been prone to forget our covenant, we implore thy pardon. If we have placed stumbling-blocks before the feet of thy little ones, if we have failed to give guidance to the blind, if we have set the material before us as our goal, we implore thy forgiveness. We pray that we may learn to be champions of the good, defenders of the weak that in and through us all nations on the earth may be blessed. Amen.*

**Words That Are Always New** One peculiarity of the most precious texts in the Bible is the fact that they never lose their first freshness whenever they have a new fitness for our personal needs. Time and again they have come to our burdened and hungry souls as if they were just spoken by God himself. And at such times they bring the cheer of which the heart stands in need.

After a long weary day of toil with its many tasks all done and one has served until it seems as though he could not endure another day, and yet can not forget the heavy load awaiting him on the morrow, how restful it is to be able to recall the words: "Let not your heart be troubled," or, "He that keepeth thee will not slumber"; and as the weary head seeks the pillow to think: "I will both lay me down in peace, and sleep; for thou, Lord, only makest me to dwell in safety."

"So he giveth his beloved sleep," and the toil and the cares and the burdens are all forgotten. The help which the tired soul so much needed has come, and those precious texts have been just as helpful in your time of need as they were when they comforted the child of God three thousand years ago.

Then after the night's rest, when we have to meet a new day with its duties and its heavy burdens, what a source of strength we find in the words: "As thy days, so shall thy strength be." The prophet's words: "Fear thou not for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea,

I will uphold thee with the right hand of my righteousness," are just as precious today as they were when they comforted Israel in the days of Isaiah.

Happy is the one whose mind is well stored with texts of sacred writ suited to his every time of need. In days of darkness or in days of sunshine; in time of health or in hours of sickness and distress, there shall be no lack of words suited to his case. In every emergency he can say: "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

"Wait on the Lord; be of good courage, and he shall strengthen thy heart." "Cast thy burden upon the Lord, and he shall sustain thee." So long as the world stands such texts as these shall never grow old. They will seem new to the same person even though they have been applied in a hundred times of need.

**"I Don't Worry But I Have Been Worried"** In an article on "Something to Worry About", the writer said: "I don't worry, but I have been worried." He placed emphasis upon the last four words, and it required but a moment's reflection to see that there is a good deal of difference between being a worrier and being worried. Of course much depends upon the emphasis, or upon the active or passive use of the word worry. In the subject given this item the writer meant that he did not fret or borrow trouble or chafe over matters.

There are little anxieties and frettings over commonplace things which will take the charm out of life as certainly as an aching nerve can make the body miserable. People who are forever trying to cross bridges before they come to them, and who are foreboding ill as the outcome of every undertaking, are causing themselves untold suffering and placing an effectual handicap upon their own power for doing good. This is not all; they become worriers of others with whom they have to live. It is really pathetic when we realize how much we poor mortals are given to worryings which



only weaken and wear us out; when we might gain so much, by a life of trust in our Father's care.

If misgivings about the future, dread of coming evil could only be left out of our lives much of our sufferings and some of our failures would be avoided and in the place of those sufferings we should have peace, and instead of failures we might score successes.

We know that worrying is detrimental, and that it is just the thing we do not need for life's work, and yet we let it wear us out faster than the hardest work could do. We fear it ruins more lives than work. There is an old legend that Fever once secured permission of a king to kill one thousand subjects in his realm. When the tragedy was ended, *ten thousand* were dead. When the king called Fever to explain why he had destroyed so many, the answer was that Fever had taken only the one thousand and that fear had killed the other nine. So it is with work and worry. Where work kills one or two, worry takes off many more.

If we poor mortals could only abide in faith, and understand the Bible meaning of "Sufficient unto the day is the evil thereof," faithfully doing our best for today and letting tomorrow alone, this would indeed be a brighter, better world. Then should we trust and not be afraid.

But what is the significance of the other part of the title given above: "*But I have been worried?*" We should not class among the worriers those into whose life great calamities have come. Those who endure heart-breaking losses and sore griefs may be worried, but they are not worriers. When the home breaks up and the grave opens and darkness from bereavement fills the soul, the presence of a great sorrow hushes the fretful complaining over little things. Some one has said: "A genuine depression of spirits resulting from religious doubts or real calamities calls for our tenderest sympathy." Such things may worry a child of God; but they should not cause him to worry. Poor old Job has taught us this wonderful lesson when, after all his bereavements and losses, he exclaimed: "Though he slay me, yet will I trust in him!"

Blessed is the child of God who can be worried and yet not be a worrier. Such an one can lift his eyes above the horizon of

petty cares and feel that a loving Father who sees the end from the beginning will lead him safely home.

Sometimes a man may be *worried* by another, same-as a dog may worry a sheep; but nothing can be gained by his becoming in turn an active worrier of others. Neither will matters be helped if he takes up brooding and fretting over his own discomforts. So friends, if you too "have been worried", may you be able to say: "I do not worry."

**Michigan University** Milton College  
**On the "U-Hop" Question** finds itself in good company as concerns the dance question about which such a stir has been made; for now Ann Arbor, Mich., comes to the front and forbids the annual social event called the "U-Hop", as being disgraceful to the university.

The *New York Globe* of January 15 places the following item in a conspicuous card at the head of one of its columns on the first page:

MICHIGAN UNIVERSITY HOP IS FORBIDDEN AS  
"DISGRACE" TO SCHOOL

The "U-Hop," crowning social event of the school year at the University of Michigan, has passed under the ban of the committee on student affairs. In explanation of its action the committee made public a statement today declaring that the party had brought "abuses, disgracing the university," and characterizing past functions as "vulgar." That the event led to "individual caddishness," "recklessness," and that pledges had been violated by fraternities were other reasons given for the action.

Since the committee's decision became known yesterday numerous indignation meetings have been held, at which threats to take the matter before the legislature were heard. The faculty, however, expected the committee's statement to put a damper on such proposals.

**What Is Behind All This Clamor?** One whose attention is called to the apparently concerted action of the newspapers in ridiculing prohibition, can hardly refrain from asking: "What does it all mean?" The editorial policy must be to make the way clear for writers and cartoonists to heap contempt upon prohibition workers, and to charge the "crime wave" and all the sins of the country to the Eighteenth Amendment and the Volstead law! If such is *not* the policy, then the actual and constant practice of the papers is certainly misleading as to what their policy is.

For years while the saloon flourished and these same papers reaped a rich harvest

from liquor advertising, the felonies due to the liquor traffic never received so much attention as is now being given to the "foibles of prohibition". In days when the saloon was doing its worst to fill the land with crimes very little was said in those papers against the one cause to which every one with vision attributed the troubles. But now, without even a semblance of logic, they hasten to draw the conclusion that the amendment, or the Volstead law, is responsible for all forms of evil which confront the nation today.

We wonder if the money of brewers and distillers is still responsible for the policies of daily papers as of old? It will be hard to convince the majority of people that this is not the real cause for the unfriendly newspaper campaign against prohibition.

**They Prove Too Much** Really, if what the papers say, about conditions in town and country being chargeable to the prohibition laws, is true, they prove altogether too much to be of any service to the liquor traffic, even though that may be their purpose.

Nothing can more clearly show the awfully degrading influence of the rum power in producing treasonable rebellion against the fundamental law of the nation. The persistent and open efforts to defy the Constitution, and by bribery and graft to secure violations of law, is in perfect keeping with the record made by men who have been privileged malefactors for years.

If the liquor traffic has developed in human hearts one half the rebellious tendencies against law which the newspapers are now showing up and ascribing to the efforts of the wets to overcome prohibition, this condition of itself reveals the extent to which the liquor business has debauched our citizens, and proves, in the strongest, most convincing way, the absolute necessity of strengthening and enforcing the Federal law as a means of national safety.

This is no time for prohibition workers to allow themselves to be hoodwinked by agents of the most notorious body of corrupt lobbyists and inveterate lawbreakers the nation has ever known.

**Seeking Justice For Aliens** The Federal Council through its Commission on Social Service has been investigating the deportation of aliens for 1919-1920 and the report is now being issued in a booklet of one

hundred pages. The detailed study of two hundred cases has revealed serious irregularities by agents of the Department of Justice.

Many months of service on both sides of the waters, searching records, visiting prisoners, crossing the Atlantic in steerage with the immigrants and emigrants have resulted in securing unmistakable evidences of great injustice to aliens who have been deported.

Six suggestions are made by the Commission for legislation to correct these abuses. It is to be hoped that our government will be able to remove the causes of injustice to the loyal aliens and at the same time devise ways to dispose of the disloyal.

**Walking in Darkness** An aged sister of the lone Sabbath-keepers sends the following selection on "Walking in Darkness" with the request that we publish it.

She says: "I have taken the dear old RECORDER so many years that I feel I can not do without it. The selection has been a help to me and I wish to pass it on to others."

In connection with the clipping she suggests the use of this passage of Scripture: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken; cast down, but not destroyed" (2 Cor. 4: 8, 9).

There are times when Christians are compelled to walk in darkness. It may not be the darkness of sin, condemnation, or conscious guilt—for this darkness there is a remedy in repentance and prayer—but there is the darkness of temptation, of persecution, of adversity and affliction; and many a servant of God who walks in the light of his presence may yet be called to walk in the dark and shadowy path.

We are not, however, to be discouraged when we walk in darkness. We are not to conclude that a road leads in a wrong direction because it is hard to travel. We must take our direction not from the clouds, but from the stars; not from the darkness which is around us, but from the light which is above us and within us. Says the prophet: "Who is among you that feareth the Lord that obeyeth the voice of his servant? He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God" (Isa. 50: 10). This is the divine counsel to godly men, when they are called to walk in darkness. If they can clasp their Father's hand, if they can trust in the Lord, and stay themselves upon the living God, they may be sure that in his own good time he will bring them out of darkness into light, even the light of that land whose sun shall no more go down, or its moon withdraw its shining.—*The Safeguard*.



**After Forty Years** On the second day of February, forty years ago, in a parsonage at Portland, Me., some fifty young people formed the first Christian Endeavor Society. During the forty years, it is estimated, no less than twenty millions of young people have been connected with the society as active or associate members.

Nearly 200,000 American Endeavorers and 100,000 Endeavorers in the allied countries were called to the colors during the World War. In the United States, the Presbyterians have the largest number of members. The Disciples of Christ come next. But in the great world the Methodists take the lead as to numbers.

There are two thousand societies in India, twelve hundred in China, and many are found in other missionary countries.

This fortieth year which begins with a celebration on the second of February, in Boston, Portland, and elsewhere, will be a great year. The great World's Convention comes this year in New York City, with delegates from all nations, on July 6-11.

### MILTON JUNCTION—PASTOR'S REPORT

*To the Milton Junction Seventh Day Baptist Church.*

DEAR BRETHREN: In submitting this, my annual report, I wish to make grateful acknowledgment of the blessings of our heavenly Father which have attended us in all our Christian activities, and the hearty co-operation which the pastor has received from his brethren of the church, both in their official and individual capacities.

The regular services of the church have been maintained throughout the year. In and through them all an honest effort has been made to minister to the spiritual needs of our people and to create that warm spiritual atmosphere where the development of Christian character would be facilitated. While there are many in the community whom we wish might have availed themselves of the privileges of the church, there has been a good attendance and interest at all the services of the church.

The attendance at the Friday night prayer service has not been what we wish it might have been. There are many more people in the church and community who greatly need the helpfulness and influence that grows out of the prayer circle. Much that mars and discourages Christian work would never

occur if more people attended the weekly prayer meeting. Criticism, faultfinding, gossip and evil speaking, do not thrive in an atmosphere of prayer. When people kneel together in prayer they grow in their appreciation and understanding of each other until they love and help one another instead of backbiting and finding fault. May I express the conviction that there is nothing that will promote unity of spirit and purpose, harmony in action, and good will towards all as the habit of being together in prayer at the throne of grace.

Worthy of special mention is the splendid work done by the Young People's Society of Christian Endeavor which meets for regular prayer and consecration on Sabbath afternoon. Our young people are in training for active service in the church and too much in praise can not be said of the warm fraternal spirit engendered in the prayer and social gatherings of the young people from week to week.

As will doubtless be shown in their report, the Ladies' Aid Society have done themselves proud this year in the large sum of money which they have raised for needy causes. The gratitude of our entire church and community is due our women for their untiring and faithful efforts this year in supporting the church in putting over our local and denominational programs. The society has grown in numbers from forty-one to fifty-eight, thus enlarging the scope of its influence and usefulness. Incidentally its activities have had a healthful influence upon the attendance at the Sabbath morning services of the church. May this auxiliary organization continue its good work.

The Sabbath school has maintained its sessions with a fair attendance and great benefit to all who come. For the first time in years it has come to the end of the year with its obligations all paid and a surplus in the treasury.

The pastor in this report would not overlook the signs of growth and strength manifest in the splendid financial showing of the church. Never before have we been asked to undertake so big and challenging program. And never before have we risen to the occasion and met the challenge and put the program across so easily. The program has appealed to the best in us and many have put their best into it, and instead of the eighteen hundred or two thou-

sand dollars which we have ordinarily raised we have raised approximately five thousand dollars, surely a record of which we may justly be proud.

The pastor's report may be summarized as follows: Number of calls and visits 283. In my pastoral visiting I have made many trips to Janesville, Edgerton and other scattering points to keep in touch with our scattered members.

The pastor also engaged in a house to house canvass in selling tickets for the lecture course, took the course in Christian Endeavor Expert work and passed the examination, attended quarterly meetings at Milton, Walworth, Albion and Milton Junction; attended three sessions of the "School of Methods" at Milton in March; attended also the Rock County S. S. Convention, College commencement, Conference at Alfred in August and Semiannual Meeting of the Northern Wisconsin churches at New Auburn, in November.

The pastor has taught the Boys' Sabbath school class forty times during the year, conducted forty prayer meetings with one vesper service. The following brethren from other churches and fields have occupied the pulpit during the year: Rev. H. C. Van Horn, Rev. Edwin Shaw, Rev. Herbert Polan, Rev. W. S. Carr, Rev. W. D. Hamilton, Rev. George B. Shaw, Rev. Mr. Shierly of the Anti-Saloon League, and Prof. J. N. Daland of Milton College. On August 28, the Young People's Society of Christian Endeavor conducted the service while the pastor was attending Conference, for which the young people have the pastor's thanks. On September 25 a number of our laymen assisted in presenting Conference reports and on December 25 special Christmas services were conducted when a special offering for the starving of the world was taken, amounting to \$281.00.

The pastor had delivered in all forty-one sermons in this and other pulpits besides a number of addresses on various occasions. He has also attended thirty-six sessions of the Y. P. S. C. E. besides nine social gatherings of this and other organizations. He has conducted nine funerals, administered baptism to five candidates, received nine into the church, five by baptism, three by letter, one on testimony. He has also solemnized four marriages.

The pastor has been a regular attendant at the meetings of the Sabbath School Board,

acting as chairman of the Committee on Field Work.

Besides all his other activities the pastor has put in twenty-seven days of hard labor for the permanent improvements on the parsonage property.

EDGAR D. VAN HORN,  
Pastor.

### ALFRED THEOLOGICAL SEMINARY—CORRESPONDENCE WORK

Courses, of four hours each, offered to non-resident students:

Biblical Introduction  
Old Testament History and Religion  
New Testament History and Religion  
The Bible as Literature  
Ethical and Social Teachings of the Bible  
Religious Pedagogy  
Rural Life  
Christian History  
Christian Doctrine  
Christian Ethics  
History of Religion  
Philosophy of Religion

An "hour" or a unit of credit represents one exercise a week for twelve weeks in residence; or thirty-six hours of reading and study in non-residence, the reading being done in a longer or shorter period, according to the circumstances of the student.

An examination paper will be sent at the close of every eighteen hours of prescribed work.

A short thesis will be required based on the 144 hours of work in a given subject, notes for which should be made in the course of the reading.

The chief expense will be for books, which may be ordered through the seminary at a saving of cost.

As a rule, two books will be needed for each subject, the average cost of which will be about four dollars.

Questions will be gladly answered at any time.

A. E. MAIN.

Alfred, N. Y.

"Sunday is a religious institution, and every compulsory Sunday law is an effort to enforce in some degree upon all the people what a part of the people esteem a religious obligation."



## THE COMMISSION'S PAGE



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."

"Lo, I am with you always, even unto the  
end of the world."

### ROLL OF HONOR

- ★ North Loup (1) (1/2)
- ★ Battle Creek
- ★ Hammond (1) (2)
- ★ Second Westerly (1)
- ★ Independence (1)
- ★ Plainfield (1)
- ★ New York City (1) (1/2)
- ★ Salem (1)
- ★ Dodge Center (1)
- ★ Waterford (1) (1/2)
- ★ Verona (1/2)
- Riverside (1) (1/2)
- Milton Junction (1/2) (1/2)
- Pawcatuck (1/2)
- Milton (1/2)
- Los Angeles (1/2) (1/2)
- ★ Chicago (1)
- ★ Piscataway
- ★ Welton (1)
- ★ Farina (1)
- Boulder (1/2)
- ★ Lost Creek
- Nortonville
- First Alfred (1/2)
- ★ DeRuyter
- ★ Southampton
- ★ West Edmeston (1/2)
- ★ Second Brookfield (1/2)
- Little Genesee

Marlboro  
★ Fouke  
First Brookfield (1/2)

★ Churches which have subscribed their quota in full, beginning with July 1, 1919, to correspond with the Conference year.

(1) Churches which have paid their full quota for the Conference year 1919-1920.

(1/2) Churches which have paid one-half their quota for the Conference year 1919-1920.

If the second parenthesis contains a "2" it indicates that the church has paid its quota in full for the present Conference year. So far Hammond is alone in that distinction so far as my figures go. I think she has a rival or two, when all data can be secured.

If the second parenthesis contains a "1/2" it means that the church has paid up to January 1, 1921. This is what we are wanting to see following the name of every church soon.

### WAITING FIELDS

REV. AHVA J. C. BOND

[A sermon from Brother Bond's book, *The Challenge of the Ministry*. Mr. Bond will have, in this department, an original article on this subject next week. The sermon will prepare the way for other things he wishes to say.—ED.]

Text.—"Lift up your eyes, and look on the fields, that they are white unto harvest." John 4: 35.

The elements in a call to the ministry, viewed from the earth side, are many, and often complex. Doubtless this is due to the dullness of our ears and to the dimness of our vision. The way of life is narrow and straight, and the call of God is clear and simple. We make the way difficult by our willfulness, and the voice of God uncertain because we continually hearken to the voices of earth.

Although the purposes of God are constant and his will for us is unchanging, temperament, environment, and education will determine somewhat the manner in which his will is made known. Men equally positive of a call of God to the Christian ministry find on comparing experiences that they differ very greatly, although the experience is equally satisfactory to both, and for each the divine sanction upon his ministry is unmistakable.

For many servants of God the first conviction of a call to definite, whole-time life service is an experience of inner necessity. "Woe is me if I preach not the gospel." It is an impulse of consecration by which one would gladly be consumed on the sacrificial altar of service. No doubt this expe-

rience in some degree is a part of every genuine call. Again, the voice of the people sometimes comes as the first evidence of a call to Christian service. "Vox populi, vox Dei." When I was a young man feeling my way toward the path of duty and of Christian privilege, I had a feeling that I did not want any one to speak to me concerning the ministry. I was afraid they might confuse for me the clear call of God, for which I was listening. I do know, however, that, after all, the words of others encouraged me. As I analyze from this distance my feelings and their promptings, I am now convinced that what I really feared was insincere or ill-matured words of encouragement or approval. I had frequently heard people say of certain other young men: "He ought to be a preacher; he is such a good talker." To my mind such a remark showed lack of appreciation of the real qualities in a young man that point toward the ministry. I did not consider the "gift of gab" as the primary prerequisite. I was impressed rather with what Charles M. Sheldon made one of his characters say in a book that fell into my hands, and which I read with extreme satisfaction: "I must preach the gospel, even if I have to speak from the tail end of a wagon, else why did God make me to love people so." Real, genuine, disinterested love for folks is such a subtle element in a young man's make-up that it is likely to be overlooked, while less important characteristics are emphasized. But when out of a sober conversation one in whom a young man has confidence suggests that perhaps he should give himself to the ministry, that young man is likely to listen as to the voice of God.

While the elements named are most likely to be present, there is always in every genuine call to the ministry the consciousness of a waiting field. The vision of a man's job in a field that some one should occupy is often the Holy Spirit's first means of approach in leading a young man to see his duty in relation to the Christian ministry. Whatever other means are used to awaken a sense of responsibility in this regard, and in whatever manner the Spirit first speaks, or succeeds in being heard, it is the sense of a waiting field that confirms the call. Whatever power may impel one to move forward, the open door shows the way and encourages the next step.

The Holy Spirit is searching today for sensitive souls who are able to see the ripening fields which wait to be garnered for the kingdom of heaven.

For the disciples of Jesus Samaria had been a territory to be shunned. Even now for them it was merely a passage way from Judea to Galilee; an uninteresting strip of country to be passed through as quickly as possible. Its inhabitants were of another race; worse yet, they were a mixed race! The disciples and Jesus were Jews. And "Jews have no dealings with Samaritans." But to the Master these Samaritans were folks. They were not members of the Jewish race, but they were members of the human race, to which, and for which, he was giving his life. The woman by the well furnished him his opportunity, therefore, and the response of the villagers to her testimony concerning the Christ suggested a harvest field of sinful but seeking human souls ready for the reaper.

From the viewpoint of the Master as revealed in this declaration at Sychar there are waiting fields all about us, white for the harvest, but which we fail to see because of our provincialism and our prejudice. The true disciple of Jesus is able to see beneath differences in race or language or color, and to discover the heart-hunger of our common humanity. To think only in classes is both coarse and cheap. This is true no matter how large or how important the class. Americanism is something we all believe in, and which we desire to promote; but even that splendid term is so narrowed in definition by many, even by certain United States senators, that it fails to arouse enthusiasm on the part of the followers of the Lord of all life. Every effort to Americanize the foreigner is in the interest of a more stable national life, and should be supported by all good Christians. But to Christianize Americans, both native and foreign-born, is the obligation of the churches of America. For this service the fields are white, both from the standpoint of need and of opportunity.

The world is the field; and the field is white. We are living in a changed world; in a restless, uneasy, mobile world. These are elements that do not make for stability of life and character. Rather do they hinder the progress of the kingdom of God, which is a kingdom of peace and righteousness, and of hope. Therefore this spirit of un-



rest is enmity against Christianity. However, these indications of unrest have a meaning not revealed in the surface readings of society and the present social status. This dominant uncertainty and aimless striving is but an indication of the soul-hunger which prevails everywhere. The molten, mobile state of society is a call to the churches to supply the Christian mold while the conditions are right to shape society for Christ. The fact that every would-be prophet has his coterie of followers, and every ism its adherents, is evidence of dissatisfaction with things as they are; the indication of a "divine discontent". The further fact that these cults and creeds fail to give satisfaction is proof that only the Christ can satisfy. Here then is the supreme opportunity of the Christian church to bring to bear upon a sin-sick and troubled world the only religion that will save and the only life that will satisfy,—the Christianity of Jesus.

There is one thing more to be said in considering the world as a harvest field, and the present state of society as the church's opportunity. While doubts have arisen in the minds of a great many people as to the efficacy of the prevailing philosophy of the time, there is a growing confidence in the church as the exponent of a vital and saving faith. Men everywhere are able to see what havoc can be wrought by a most highly civilized people, when they do not possess the Christ spirit. There is more than a lurking suspicion that materialism however refined, and education however scientific, are unable to lead humanity out of the woods. Out of the shadow and mist of conflicting ideals and opposing institutions has emerged in clearer outline the church of Jesus Christ. Increasingly and everywhere men will embrace the glorious hope which it is her privilege to hold out to them, if she can be given the leadership which the opportunity demands, and for which God is calling.

While the world is the field and as such makes its appeal to those who desire to make the most of their lives, yet to view it in this comprehensive way is likely to discourage rather than to stimulate a response to the call for leaders. What young men need perhaps more than anything else, if they are to be led to give themselves to the Christian ministry, is to visualize a specific field in which one man can find his opportunity to inspire and organize and

develop the religious forces in such a way as to spiritualize the entire community life. And after all has been said, there is just one way to Christianize the world. Some one must bring to bear upon each specific community the spirit and methods of the Master. There must be provided the proper leadership of all the local forces, until every member of the community catches the vision and gives his co-operation to the holy enterprise.

For several years I have studied somewhat carefully country life conditions as presented in the growing body of literature on that subject. Especially have I considered the relation of the church to the problems of the country community. More recently as chairman of the Interchurch Rural Survey Council of my own State I have come into first-hand knowledge of conditions and needs as they actually exist. The situation in West Virginia in this regard is similar no doubt, to conditions elsewhere. The survey of Ohio by the Country Life Commission of the Federal Council justifies this judgment in the matter. A review of the fields occupied by our own Seventh Day Baptist churches confirms again this fact so clearly evident everywhere, that what the church needs is leaders. Every Seventh Day Baptist church in West Virginia but one, is set in a community where there is no other minister resident and giving his whole time to the service of the community. What is true in West Virginia is true in many other localities where there are Seventh Day Baptist churches. What an opportunity this presents to Seventh Day Baptists if capable men, consecrated and trained for the work, can be placed in these communities, as pastors of Seventh Day Baptist churches, but as leaders in all community interests and enterprises. There is needed in every community a resident minister, the pastor of one church, who can give himself to the work of building up the life of the whole community, and of infusing the economic and social relationships with the community spirit and the gospel of Christian brotherhood. It will not do to discourage our young men by saying, as has been said, that the denomination already has "preachers to burn". These men who are not now employed in the waiting harvest fields have for the most part been trained for a different kind of service than that which is required by present conditions. There is

need of a larger force of reapers, men who really do burn with a holy fire, and a passion for service; men who are trained to meet the opportunities in these waiting fields. No longer can any denomination justify its course in ministering to a few families in a given community, while feeling no responsibility for the numbers of unchurched living all about, and who are as sheep without a shepherd.

The Seventh Day Baptist minister has a two-fold service to render, which calls for the noblest of our young men; and for young men with the best possible training and equipment.

In the first place we need young men who give forth no uncertain sound when it comes to preaching Sabbath truth. The call is for young men who are acquainted with, and who appreciate, the Sabbath of Scripture and of history; men who are imbued with the real Sabbath spirit, who love the Holy Day and who honor God and serve men in the use they make of its sacred hours. Whittier's advice to the young man who wished to be of real service was that he champion some unpopular but worthy reform. This is the Sabbath-keeper's happy position and privilege. It requires courage to stand for an unpopular truth, but it adds zest to life.

Along with this spirit and service of the reformer, which indicates and insures a healthy and militant Christianity, should go the desire and purpose to render a spiritual ministry to all who need help.

For such championship of truth, and for such a ministry, the world is waiting. The fields are white. The call is loud. The need is urgent.

"Lift up your eyes, and look on the fields, that they are white unto harvest."

#### AN APPEAL TO ALL CHRISTIAN PEOPLE

There are no words adequate to set forth fully the appeal of the starving people of North China. At least fifteen millions of our fellow-men, according to the most reliable dispatches, are face to face with actual starvation, and more than forty millions are in the midst of famine conditions that cry for urgent help.

Pressing appeals to help the needy in Europe and Asia Minor are already before us and must be met, and now in addition there comes the superlative challenge of the

China famine. For a century we have been sending our missionaries to that land to carry the most precious treasure that we possess. Shall we who have sent these messengers to the Chinese people now fail to give them that which will make possible the preservation of their very lives?

The China famine also presents a special appeal to the churches of America because there is no great organization to deal with the problem. A national committee has been appointed by the President of the United States which is making a public appeal, but the emergency is such that there is no time to build up an elaborate agency adequate to handle the problem. On the foreign field the work of relief has already been organized, chiefly through the co-operation of our missionaries, so that all funds will be administered promptly and efficiently. For securing the indispensable support at home, reliance must be placed on the churches. Foreign mission boards and the Federal Council of the Churches of Christ in America are joining in an appeal to the churches to meet the crying need.

Our giving must be prompt, generous and sustained. Ought not every church to make an offering unexampled in generosity to help meet this tragic situation? Ought not every disciple of Him who fed the hungry throngs have a share in this ministry of love in the name of Christ? Clearly this is a call from Him who has compassion on the multitudes and says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

It is suggested that offerings be sent directly to Vernon Monroe, Treasurer of the American Committee on China Famine Fund, Bible House, Astor Place, New York City. If preferred, however, contributions may be sent to any foreign missionary board, and by it will be transmitted promptly.

ROBERT E. SPEER,  
*President, Federal Council of the  
Churches of Christ in America.*

Saul, later known as Paul, was sincere and very zealous when as a persecutor he gave his voice to condemn Stephen, and persecuted even unto strange cities every Christian he could find. But Saul was wrong. So are men wrong now who invoke civil power to enforce their views of righteousness.—*Liberty.*



## MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.  
Contributing Editor

### WORK OF THE MISSIONARY SOCIETY

IN HOLLAND

In the SABBATH RECORDER of January 10, beginning on page 45, is an outline of the work of the Missionary Society, in ten divisions. Last week there was a brief article and a picture about the first division, South America. This week we have something concerning Holland, and next week an article and several pictures about the work of Sister Marie Jansz in Java.

Two letters have just arrived from Holland, from Brother G. Velthuysen and from Brother Pieter Taekema. Brother Velthuysen sends a translation of the Constitution, or Statutes, of the Alliance, or Union of the "Seventh Day Baptist Churches in the Netherlands and Colonies". This document is well worth a place in the SABBATH RECORDER. It is interesting, not only because it sets forth so clearly and completely the organism of the Union, but because it also states definitely the "foundation", the "aim", and the "activities" upon which and for which the Union has been established.

#### STATUTES OF THE UNION OF THE SEVENTH DAY BAPTIST CHURCHES IN THE NETHERLANDS (AND COLONIES)

##### ARTICLE 1.—NAME AND SEAT

The Union of Seventh Day Baptist Churches in the Netherlands is seated at Haarlem, Holland.

##### ARTICLE 2.—FOUNDATION

The foundation of the Union is the Word of God, that is, the Scriptures of the Old and New Testament, inspired by the Holy Spirit, being the only and perfect rule of faith and conduct, understood in accordance with the Confession of the Churches on the understanding that this Confession is always liable to the test of the Holy Scripture.

##### ARTICLE 3.—AIM

The Union intends to be a manifestation of the unity of the Church of our Lord Jesus Christ, and therefore has in view:

- Common deliberation and co-operation for the spreading of the Gospel of Christ, and for the welfare and extension of the churches.
- The taking at heart of common interests.
- The practice of home and foreign mission work.

##### ARTICLE 4.—ACTIVITIES

The means by which the Union tries to reach this aim are:

- Deliberation on common interests.
- Favoring the meeting of neighboring churches in order to strengthen spiritual fellowship.
- Granting of advice and assistance, if desired, as far as possible to the churches joined in the Union.
- Preparing of laborers in the Lord's vineyard.
- Holding of public meetings for preaching the gospel at places where there is no church joined in the Union.
- Propagating the principles as set forth in the Confession, which especially characterize the churches.
- Distributing of literature with the same purpose as mentioned under E. and F.
- Collecting funds to meet the expenses for all this work.

##### ARTICLE 5.—MEMBERS

Every Seventh Day Baptist church incorporated by Royal Assent may become a member of the Union.

##### ARTICLE 6.—COUNCIL

The Union is represented by a Council, consisting of at least *five* and at most *seven* members. One of the members of the Council is elected by the members of the Seventh Day Baptist churches living in the Dutch East Indies. The other members are elected by the General Conference out of the brethren and sisters to whom the Conference judges the common interests of the churches may best be entrusted, by preference out of the officers of the churches.

Out of the Council a special Commission is appointed for the treatment of affairs of doctrine and discipline. This Commission consists exclusively of pastors and elders, and is nominated by the General Conference. It numbers at least three persons.

The Council as a whole decides whether or not a matter is liable to be assigned to the special Commission.

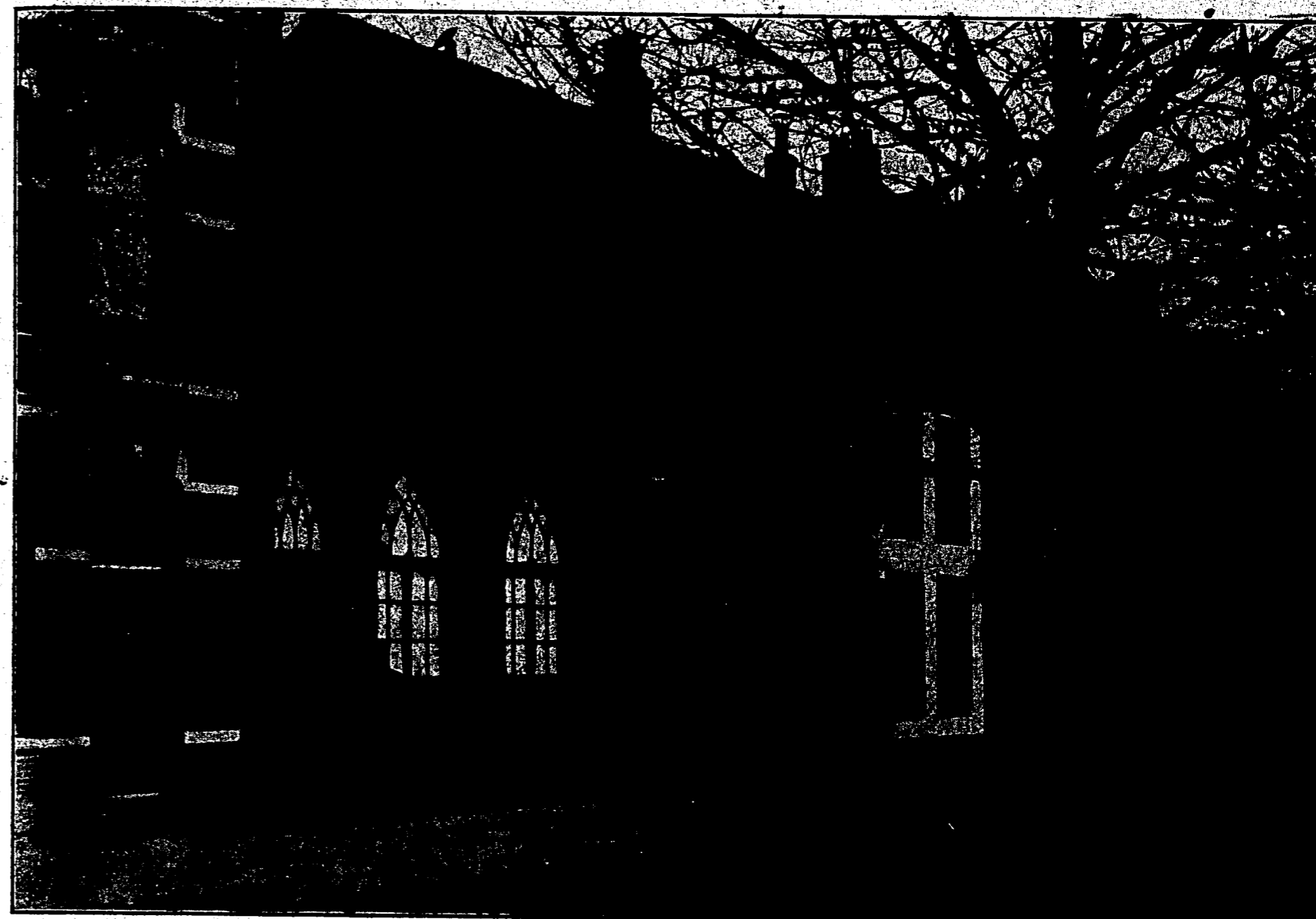
If the Council consists of *five* members, two of them must resign, if it consists of *six* or *seven* members, three of them must resign every year at the General Conference according to a list of rotation drawn up by the Council. The retiring members are immediately re-eligible. Every church has the right of nominating candidates.

The General Conference appoints the chairman of the Council; the other functions are divided by the members of the Council mutually.

##### ARTICLE 7

The Council represents the Union as well in legal as in general matters and is charged:

- To carry out the resolutions of the General Conference.
- To furnish information and advice to the General Conference; and on their request to the churches.
- To manage the receipts and expenses of the Union.
- To prepare properly all that may be presented to the General Conference for consideration and decision.



Chapel of the Church at Haarlem, Holland. With Rev. Gerhard Velthuysen, Sr., about to enter.

- To take at heart the general spiritual and social interest of the churches.
- To act as a Council of Appeal in case of disputes between churches mutually, or between a church and one or more of its members.
- To promote the co-operation with other organizations and persons for spreading the Kingdom of God and combating the works of darkness.
- To examine those who desire to occupy the office of pastor in the churches of the Union.

##### ARTICLE 8.—GENERAL CONFERENCE

The General Conference consists of the members of the Council, the pastors and the delegates of the churches. It is called together at least once a year.

The churches have the right to be represented by *two* delegates for the first ten members, and by *one* delegate for every ten members in addition.

At every yearly General Conference the president of the next Conference is elected, out of the members of the Council.

In this General Conference the secretary of the Council, who is also secretary of the General Conference, reports on the activities of the Council and the condition of the churches in the past year. The treasurer gives account of his administration of the receipts and expenses of the Union. The General Conference appoints a

commission of two members to audit the cash and the documents relating to the accounts of the treasurer. Within a fortnight this commission reports to the Council. The Council reports at the next General Conference.

Every member of a Seventh Day Baptist church, joined in the Union, is entitled to attend the General Conference.

Only those mentioned in the first clause of this article have the right to a vote. Members of the Council and pastors of churches can never be appointed as delegate.

All nominations and resolutions which are acted upon by vote are taken by absolute majority of valid votes. If a voting gives no result, a second voting takes place at which a simple majority decides. If in the latter case votes are equally divided, a resolution is considered as rejected, and a nomination is postponed until the next General Conference.

Only the General Conference has the right to dismiss a church which acts in defiance of these Statutes from the membership of the Union.

##### ARTICLE 9.—RECEIPTS

The receipts of the Union consist of:

- Regular contributions of the joined churches.
- Voluntary contributions of the churches and of private persons.
- Gifts.
- Legacies.
- Rents and other proceeds of properties.



discharging of the debts according to the rules fixed by the Council.

These Statutes have been instituted by resolution of the General Conference held at Amsterdam, Holland, the 31st of October 1920.

G. VELTHUYSEN, JR.,  
*Chairman,*  
P. TAEKEMA,  
*Secretary.*

There are four organized churches that make up this Union, Haarlem, Groningen, Rotterdam, and The Hague, with a total active membership of about one hundred. There are groups of Sabbath-keepers, most of whom belong to the Haarlem Church, at Amsterdam, Terschelling, Makkum and Breskens. In the same way at Pekela, Wedde and Hollandscheveld are groups belonging to the Groningen Church, and scattered Sabbath-keepers in many other places. Through our Missionary Society \$1,000 has been appropriated for promoting the work that is being done by these churches. (The Tract Society has appropriated \$800 for the work, especially for the *Boodschapper*, the monthly magazine edited, published and distributed by the workers there, and the Memorial Board has appropriated \$200 from the Ministerial Education Fund for J. A. Monsma.)

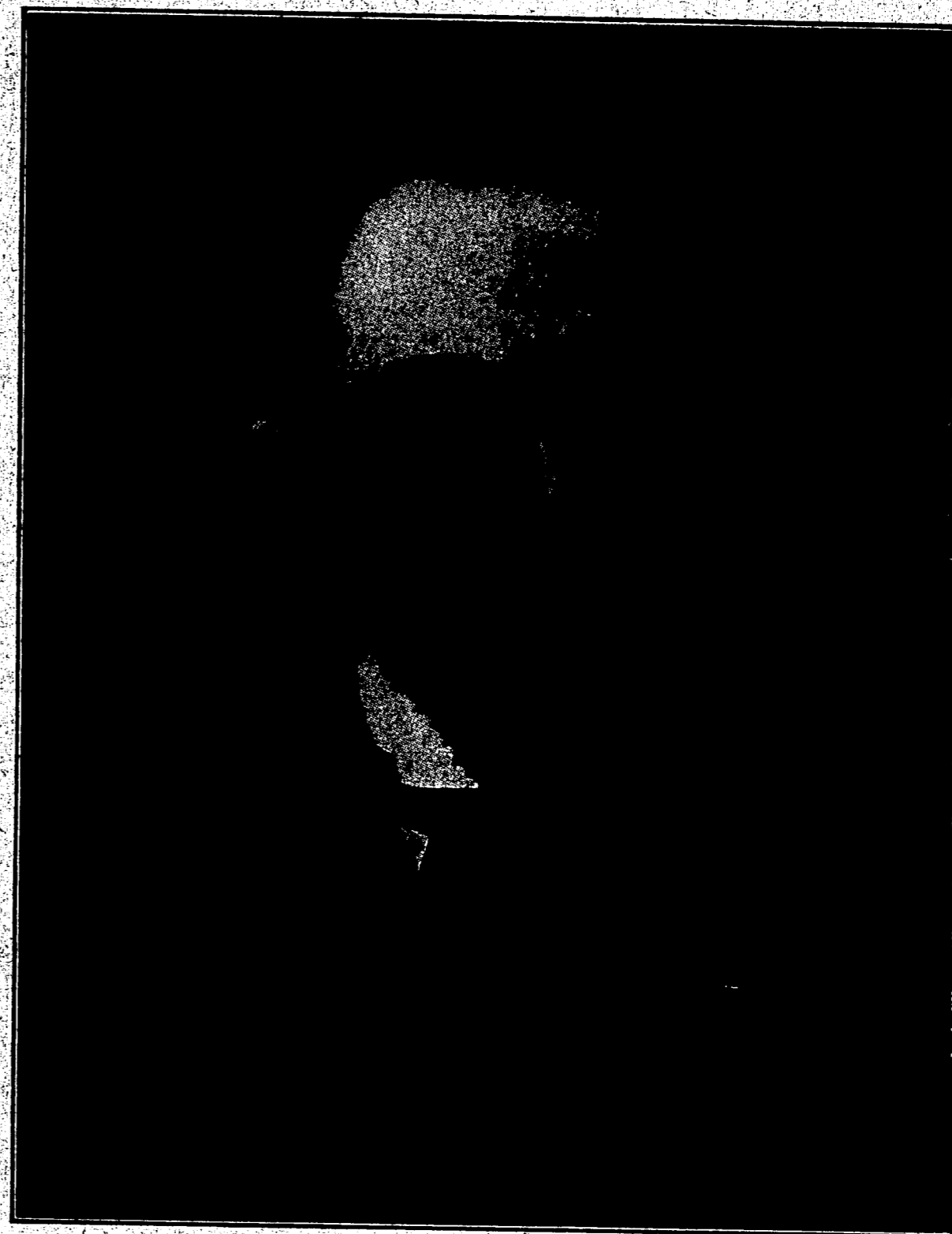
The letter from Brother Taekema was translated into English by Brother Velthuisen, and the following are paragraphs taken from the two letters:

DEAR BROTHER:

At the last meeting of the Council of our Union, which met December 19, at Amsterdam, I was instructed to write to you the following:

At the General Conference held October 31, 1920, the revision of the Statutes was accomplished and the final redaction settled. The name "Central Committee" has been changed to "Council". Brother Velthuisen has sent you a copy. The representation of our people in Java will be arranged in accordance with what they think desirable.

Mr. John de Heer, an ex-Seventh Day Adventist, and well-known orator, and popular editor of a paper on the signs of the times, which has the enormous distribution of about 40,000 subscriptions in our small country, recently wrote a pamphlet on "Seventh Day Adventism and the Sabbath". We felt his attack on the Lord's Sabbath would do a great deal of harm. At our General



REV. GERHARD VELTHUYSEN, JR.  
President of General Conference of the Seventh Day Baptist Churches  
in the Netherlands (and Colonies)

Conference it was unanimously judged a very urgent matter to publish a testimony of our own in refutation to Mr. de Heer's arguments. May the Spirit of God guide us in that task!

Brother Munk has been working during some time in the east part of the Groningen county. By the pressure of the times the sale of books is not prosperous.

We have good reason to rejoice in the firmness of the faith of our churches. It is a great privilege to all of us that we may offer our God the tribute of our obedience. We hope that our somewhat narrow position may be for many a passage into broadness of view. We want to live up to our principle as consequent (consistent) Protes-

tants. We rejoice in a true fraternal intercourse among all our people. Such was especially evident at the death of Dina Frelhier, the fiancée of Brother Zylstra, our treasurer. She died at the age of twenty-four. She had always been of a frail constitution and had had some periods of special weakness. Her sick-bed lasted about twelve months and was characterized by very painful conditions. Though the life of youth and a very happy future at the side of her noble companion smiled at her, she was wonderfully peaceful and submitted to God's will. Her constant joy and thankfulness for God's mercy made a deep impression of the reality of the divine grace on all who knew her. She departed "safe in the



arms of Jesus". The day of her funeral, at the grave-yard and in our chapel, was a day of great blessing to many.

About Groninger I wrote you some time ago. Lately two new members have joined the church; they are a real gain.

I gladly state that we are in good terms with the Baptists in several places. There has been a time it was quite otherwise.

Concerning our sisters at Gambong Waloh Brother Velthuysen wrote you that their board behaves as a somewhat pinching tie to them and their work. It has grown evident, however, that there is no actual danger for our principles as Seventh Day Baptists from the side of the Reformed members of the board. Rev. Mr. Weyers is for the maintenance of the Sabbath and baptism. He thinks it necessary that the people should be educated in these same lines. In his opinion all new fellow-workers ought to be Seventh Day Baptists. So we conclude there exists no urgent reason for obtaining incorporation for our Union in behalf of the work in Java.

Alarming was the news that Sister Alt was seriously suffering from heart trouble as a consequence of over-straining. In her last letter which Brother Velthuysen translated for the SABBATH RECORDER, she was silent about her sickness. The board there is considering the reorganization of the work, and have the man-patients cared for at Temanggoeng, and the women-patients at Kaloran, the two principal places in the neighborhood, as Gambong Waloh is so very isolated.

Had Brother Monsma gone to Java, we should have used the grant of the Missionary Society of \$100 for that purpose. Now we have sent the money to Sister Alt. Possibly it will be necessary for her to take rest. She has been in the Indies for about twenty years and has been laboring under very hard circumstances in mission and philanthropic work, especially these last ten years. If the state of her health makes it necessary to give her complete rest, we should rejoice very much if we might be able to collect a sum sufficient for her for a leave to Holland. We leave everything to her own decision, as she is one of those who have hazarded their lives for the name of our Lord Jesus Christ, and is a woman of extraordinary gifts and Christlike character.

A very painful experience of the last weeks, most disappointing too for our American brethren, in their loving care for the work in Holland, is the fact that Brother Monsma suddenly has forsaken the Sabbath. Occupied in a study to refute the pamphlet of Mr. de Heer, which I mentioned above, the arguments of the latter got hold of him. So we were brought to the fact that Brother Monsma was shaken in his conviction. No trouble has been spared to listen to his objections and to prove that his arguments were unfounded, but it was all in vain. We fear that there is little hope for his return to a firm Seventh Day Baptist conviction at this time. He has accepted a situation as clerk at a bank here and enters this situation January 1, 1921. He was a man of more than ordinary capacity; we lose a good worker in him and a valuable help for the *Boodschapper*. We are perplexed how a man may throw overboard in a trice a conviction which he defended so fervently till a few weeks before.

At the end of this first year of his preparation, allow me to observe that my share in that matter has not been large, because of the great distance at which I live; still, I kept myself as much as possible advised about the progress of his education. He took lessons of a bachelor of divinity in New Testamentic Greek and studied a great deal of theological and other literature. With love and devotion he took at heart the editorial and managing work for the *Boodschapper* and was leader of the services of our people at Amsterdam, and sometimes at Haarlem, in the absence of Brother Velthuysen. People liked to hear him and had great expectations of him. From the funds for his preparation for the ministry \$150 are left. This sum is again at the disposal, either of the Memorial Board or the Missionary Society. We also report on this matter to the Memorial Board.

We render our sincere gratitude for the actual, real, genuine, positive interest we constantly experience from the churches in America. We recommend ourselves to your prayers. The circle of fraternal love is drawn wide and compasses oceans and mountains. We thank God we enjoy this comforting experience almost every day.

Personally I beg to use this opportunity for rendering my cordial thanks for the communication (which reached me also in

another way) of my recognition as a minister in the Seventh Day Baptist Denomination. To find favor with God is the matter which most concerns us; still, favor with men, and especially with the brethren, is a valuable gift of God that may have a sanctifying influence upon our life. May the Lord enable me to become a gradually more efficient minister of the Word which became flesh, and consequently also of the Word of the Holy Scriptures of which he is the center.

Praying the Lord may richly bless you in all your work and in the midst of your family.

Very respectfully yours in Christ,

P. TAEKEMA,  
Secretary.

Groninger, Holland,  
December 27, 1920.

DEAR BROTHER SHAW:

Now that the pending questions have been settled, we are working in hearty cooperation. Such is very needful indeed at the present moment as Brother Monsma has suddenly forsaken our cause. You will find the particulars in the secretary's report. I have taken again the chief-editorship of the *Boodschapper* in my own hands. To my great joy Brother Vroegop wrote me immediately after Monsma's withdrawal that we might again dispose of his quill. My third co-editor is Rev. Pieter Taekema. May the Lord guide us in this work by his Holy Spirit!

I believe that Brother Monsma will find no peace in his present way. We pray that he may return on his footsteps; but at any rate it would not be advisable to assign him again a responsible position. We do not think the money lost that the board's spent for his education. He has served the cause well these two years and we deeply regret his loss. His work in editing the *Boodschapper* and for the churches was very much appreciated and people had great expectations of him; still, as far as I can see, nobody has been shaken in his conviction by Monsma's conduct. [Italics are mine. E. S.]

Though we keenly feel many sorrows and disappointments, the keynote in our hearts at the close of the year is thankfulness to God for all his mercies, and we want to enter the new year cheerfully and hopefully,

expecting new divine grace sufficient for the needs of every day.

May the Lord abundantly bless you in all your work for his Name's sake, and crown you all with his mercy.

Very sincerely yours in Christ,  
G. VELTHUYSEN,

Amsterdam, Holland,  
December 27, 1920.

#### AN APPRECIATION

DEAR SABBATH RECORDER:

I have had this for my motto for many years: "Give every good thing a boost, and give every bad thing a kick."

I was pleased some weeks ago to see in the SABBATH RECORDER, an article on the action taken by the women of a Federation of Women's Clubs that met at Haddonfield, N. J. And so much so that I copied and sent it to two papers for publication. It has been published and this is the comment from the editor of the Home Department of the *Wisconsin Agriculturist*.

"The above clipping calls attention to one of the crying evils of this age, and to an evil of which women, who are supposed to be the keepers of men, alone are guilty.

"It is a fact that today, in the world of wealth and fashion, women's dress is positively indecent, and men have far more modesty than women. Farm women do not see as much of this as city people do, but they see and know enough about it to have formed opinions of their own, and we shall be glad to hear the conclusions of some of our readers."

It seems to me, if our beloved United States is not to be ruined by licentiousness, it is high time that a great wave of reform rolled over this country in regard to dress, dances, movies, cigarettes, etc.

A. SUBSCRIBER.

"Make Jesus King" once was a powerful motto among American young people. Let us make it a power now, beginning with ourselves.

"Thine eyes shall see the king in his beauty" (Isaiah 33: 17).

The Lord Jesus can not fully save you while there is one point of controversy between you and him. Let him have that one last thing, the last barrier to a life of blessedness, and glory will come filling your soul. —F. B. Meyer.



## EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.  
Contributing Editor

### TWO NOTABLE EDUCATIONAL MEETINGS

Are the arteries of American idealism hardening hopelessly?

That dynamic Christian education can keep the nation in physical, moral, and spiritual fettle was a confident, implicit assumption of the work of two bodies of American educators—the Council of Church Boards of Education and the Association of American colleges—which convened respectively in Yonkers and in New York City during the recent holiday season. Keenly aware these men were of the insufficiency of present methods, institutions, forces. Yet the gloom which has settled upon many idealists in the face of the present moral relaxation was notably absent from their deliberations. In these meetings Christian education was girding its loins anew and definitely setting its face to the rising sun.

To dip into the topics discussed by the Council of Church Boards of Education is to perceive with what statesmanship the problems of the day were conceived. Rev. Paul Micou showed how the Episcopal church, in unifying its machinery for religious education, had set a progressive standard for all denominations. Dr. Robert L. Kelly discussed the prerequisites in constituency and field for the efficient college, with a view to strengthening existing institutions and to directing attention to localities where new are needed. Dr. O. D. Foster pictured the need for rural ministers who should be as well fitted for their especial tasks as the city preachers are for theirs. Dr. Foster and Dr. Frank Sheldon reported on the Christian work being carried forward in the tax-supported colleges and universities. Dr. William H. Crothers urged carrying the campaign, interdenominationally, for life decisions to boys of high school age. As chairman of a committee of the Council Dr. Frank M. Sheldon offered a tentative outline of studies to be pursued as a college "major" in religious education for the preparation of boys and girls to be teachers and workers in distinctively Christian lines of effort.

Two, at least, of the foregoing topics merit greater elaboration even in this brief report: first, the religious education campaign prosecuted at the tax-supported institutions, and second, the life decisions work carried on among high school boys.

First. It seems that at the University of Texas each of four or five large denominations has spent several thousand dollars to establish a school of religion which shall create a strong religious interest among the students of its own church and shall at the same time offer fundamental Christian instruction as strong as the best teaching done in the university. In each of these schools of religious education, most of the work offered duplicates that being given in each of the other local schools. The result is that each denomination finds itself, not joining in a common effort to raise the moral and religious tone of the university community as a whole, but to a large extent stretching itself to the utmost to compete successfully with all the other denominations in the field.

Luckily the situation in Texas is not repeated in every university center. At the University of Indiana, at the University of Illinois, and at Cornell, the denominations most largely represented in the student body have combined forces. Here the churches, without overlooking the necessity of safeguarding their individual concerns, are co-operating to maintain augmented schools of religion that shall represent to the young folk of the universities the substantiality, the beauty, the oneness, and the challenge of Protestant Christianity.

Protestantism is only just awaking to the need of systematic, concerted nurture of its future leaders at the time in their lives when the appeal of the education of the heart and soul must be made as strong as the appeal of the education of the head and of the hand.

Second. In the matter of life decisions, progressive men believe that the church better put the call to Christian service, not less strongly to young men and women in college, but much more definitely and systematically to the boys and girls in the high school. Under the leadership of Dr. William H. Crothers, the Presbyterian church is campaigning—where possible, in co-operation with other churches—for its future preachers and teachers and mission-

aries among the lads of high school age. Dr. Crothers is astute enough to see that to compell young boys to decide would be wrong but that to throw around them every persuasive reason for choosing some line of definite Christian work is sowing seed for an abundant harvest in the years of decision.

Dr. Crothers cited several instances of the success of his plan, two of which are worth mentioning. In one church of working men, three hundred strong, in an industrial city, there are now thirteen boys looking toward the ministry or other branches of church work. In another church in an exclusive, residential district of Philadelphia, there are ten lads who have decided for Christian leadership.

What are we Seventh Day Baptists doing definitely to recruit our leaders? To keep our pulpits full, we need, I believe, on the average three new ministers each year. If we are to expand our work, we need more than three. I heard Director General Bond say lately that he would esteem his work in his church a failure if he could not head some of his boys toward the ministry. After listening to and conferring with Dr. Crothers, I am asking myself whether we should not see to it that the challenge of the leadership of the church be brought to our boys and girls at the time they are beginning to form their life decisions. Pastors, teachers, parents are the responsible recruiting agents for the Kingdom. What are we doing?

Now to get to the Association of American Colleges. The Association, whose membership is composed of the administrative officers of approximately six hundred seventy-five colleges, held its first session in the dining room of the Hotel Astor, Thursday evening, January 6, 1921. The speakers were Chancellor Elmer Ellsworth Brown of New York University, President Charles A. Richmond of Union College, President Mary E. Holley of Mount Holyoke College, and President James R. Angell of the Carnegie Corporation of New York. In discussing the general topic, "The College Contribution to American Education", President Holley asserted that the college output must be commensurate with the expenditure of means and with the need of the day; President Richmond proclaimed Christian character to be the supreme aim of the college; Chancellor Brown uttered a wise word of caution lest the college take its work less

seriously than its play, and President Angell declared that for a college to accept more students than it could adequately instruct was dishonest and that each college must educate its supporters as to the tremendous cost of education and the necessity of more generous contributions to each institution.

Colleges must be more generously supported because educational statisticians foresee an increase in the total American college enrolment of 40,000 a year for several years to come. Right now all institutions are crowded to capacity or beyond. The Commission on the Distribution of Colleges reported to the Association that "there is now one college student for every 212 persons in the United States, 500,000 students being enrolled in American institutions of collegiate grade. The growth of high schools is prodigious, and a larger proportion of high school students is going to college every year. The army intelligence test indicated that 15 per cent of our citizens are of 'superior or very superior intelligence'. If that percentage of youth of college age should actually enroll in colleges, it would give one college student to every 100 of the population." The Commission believes that no new college should be established in territory that can not ultimately provide the institution with 500 students.

Dean David Mackensie of Detroit Junior College, President of the American Association of Junior Colleges, directed the attention of the Association to the growing significance and numbers of the junior college. He believed that many institutions of collegiate grade, now established, could better become substantial junior colleges than to attempt to do full college work for which their resources were too scant. Furthermore, he asserted, the junior college was needed to extend the public school systems of many cities and thus put a college education within the reach of more boys and girls, but most of all it was needed to bridge the gap, often dangerously wide, between high school and college.

The Association was divided in its opinion whether the junior college would ultimately result in the lowering of present college standards or not.

The Association was unanimous in its belief that all American colleges must sooner

\*Instead of all four years of college work, the junior college gives the freshman and sophomore years only.



or later conform to standards of size of student body, of faculty, of equipment, and of financial resources comparable to the criteria already set up by the New York State Association of Colleges. From data assembled by the Interchurch World Movement, Dr. Robert L. Kelly, executive secretary of the Association, is making an intensive and extensive survey of the colleges of the country. The institutions are seizing upon the results of his study and hold them up as mirrors to themselves. One college president was heard to remark, after Dr. Kelley's material had been presented, that he believed colleges had gone more blindly about their task than almost any other great business of the country. They had neither known their own resources, nor their potential patronage, nor altogether what they were trying to do. "We have not taken seriously enough," said he, "our Lord's story about the prudent man who, before he undertook an enterprise, sat down and took inventory of his means."

Such other topics were discussed as Faculty and Student Scholarship, the Granting of Honorary Degrees, Academic Freedom and Tenure of Office, Higher Education and Training for Citizenship.

My impression of the meetings of the Association was that of an assemblage of religious and educational statesmen, of Nehemiahs, may I say, bent on building the walls about Jerusalem.

### LIBERTY BONDS RE-UNITE ITALIAN FAMILY

The life-long savings of \$40,000 invested in Liberty Bonds were responsible for reuniting Giovanni Spaziante, an Italian worker of Hudson, N. Y., with his wife and five children.

Mrs. Fillomena Spaziante, accompanied by her five children, recently arrived from Campobasso, Italy, to join her husband in this country. Because her husband failed to appear at Ellis Island, to receive her, Mrs. Spaziante was detained for deportation by the Immigration authorities.

On learning of the detention of the family, Gasparo Cusumano, representative of the Italian Aid Society, interested himself in this case. It developed that Mrs. Spaziante, had \$40,000 worth of Liberty Bonds sewed in her clothes, which she said her husband sent to her with instructions not to men-

tion the fact to any one, unless she had trouble getting into the country.

The case was reported to the Immigration authorities, who upon learning of the woman's carrying \$40,000 worth of Liberty Bonds, allowed her and her five children to land. They have since learned that because of his sense of thriftiness the husband and father decided that he could not afford to travel from Hudson, to Ellis Island to meet his family. He realized that the possible loss of pay for a day or two would buy clothes for his children and help settle them comfortably in this country.

The fact that Liberty Bonds enabled this Italian family to be re-united has made a profound impression among other foreign-born residents of this country, said Mr. Cusumano, who declared that promoters of doubtful stocks will hereafter find it hard to get Italians to part with their Government securities in exchange for their beautifully engraved, but worthless securities.

These are days when so many people on both sides of the water seem to find their interests served by enlarging the differences between the two chief English-speaking nations, that it is a matter for rejoicing that the American representative in Great Britain is able to raise a strong and eloquent voice in behalf of good will. Many recent British papers are quoting with satisfaction Ambassador John W. Davis' presidential address before the Birmingham and Midland Institute, when speaking on "The Unguarded Boundary"—the Canadian border—he was heard with close attention and warm applause when he said: "Along this frontier of 5,400 miles the British Empire faces the American Empire without thought of defense or fear of aggression. There are no weapons except the woodman's axe, the huntsman's rifle and the implements of peaceful commerce." In a spirited conclusion he asked: "Need I point to the obvious moral? Is it not the old truth—that trust is wiser than distrust, that confidence is nobler than suspicion, and that there are saner ways than war for nations to settle their disputes?"—*The Christian Advocate*.

"The principles of our Government absolutely deny that the majority have any authority over the minority in matters of religious belief and practice."

## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.  
Contributing Editor

### LET US PRAY

O God, our Father in heaven, thou who art the Shepherd of the souls of men, grant unto us, thy servants, the sense of thy presence as we plan together for a united Day of Prayer for Missions.

Grant to all interested women, individually, and to committees in charge of the program and preparations earnest hearts and great wisdom.

Summon thy children in all churches to a realization of the unused resource of intercessory prayer, O God, we beseech thee, to the end that peace and a spirit of Christian brotherhood may prevail in our own land and that all the world may come to know thee, the only true God, and Jesus Christ whom thou hast sent.

Prosper all sincere efforts to make Christ Lord of all, and breathe through all bodies of men and women organized to promote Christian enterprises the mighty power of the Holy Spirit. And this we ask for Jesus Christ's sake. *Amen*.

### A CALL TO PRAYER

The Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions are again uniting in a Call to Prayer for the observance in 1921 of a joint Day of Prayer for World Wide Missions. Friday, February 18, has been set apart as the day.

### WILL YOU PRAY

That in all our churches from sea to sea Christian women may be quick to heed this Call to Prayer;

That in many cities and villages group meetings may be held on February 18, 1921, so that from morning until night a wave of intercession may sweep across the land;

That men and women may band together in America to make Jesus Christ King in hearts and homes, in our own beloved country and "unto the uttermost part of the earth";

That all women who hold places of lead-

ership in the missionary enterprise may be strong in faith, united in purpose, and wise in the plans they make for the Day of Prayer;

That the church, which is Christ's body, may become in truth his messenger in the world and that all who name his Name may bear witness to him in word and in deed?

### PRAYER SERVICE—DAY OF PRAYER FOR MISSIONS

*God's Word and Work for the World*

"O WORD OF GOD INCARNATE"—(*Missionary Hymnal*, p. 45)

O Word of God incarnate,

O Wisdom from on high,

O Truth unchanged, unchanging,

O Light of our dark sky;

We praise thee for the radiance

That from the hallow'd page,

A lantern to our footsteps,

Shines on from age to age.

The Church from her dear Master

Received the gift divine,

And still that light she lifteth

O'er all the earth to shine.

It is the golden casket

Where gems of truth are stored,

It is the heaven-drawn picture

Of Christ, the living Word.

It floateth like a banner

Before God's host unfurled;

It shineth like a beacon

Above the darkling world;

It is the chart and compass

That o'er life's surging sea,

'Mid mists, and rocks, and quicksands,

Still guides, O Christ, to thee.

Oh, make thy Church, dear Savior,

A lamp of burnished gold,

To bear before the nations

Thy true light as of old;

Oh, teach thy wand'ring pilgrims

By this, their path to trace,

Till, clouds and darkness ended,

They see thee face to face.

### RESPONSIVE READING—*Psalm 19*

The heavens declare the glory of God; and the firmament showeth his handywork.

Day unto day uttereth speech, and night unto night showeth knowledge.

There is no speech nor language where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the



soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

#### I. PRAISE AND DEVOTION

PRAY:

For the women attending union missionary prayer meetings that they may be filled with the Holy Spirit.

For the power promised the disciples with the coming of the Holy Spirit. Acts 1: 8. For a greater reliance on the unchanging Word. Ps. 119: 105, 111, 112.

#### THE HIGHEST AND BEST LIFE

"I had walked life's way with an easy tread, Had followed where comforts and pleasures led Until one day in a quiet place I met the Master face to face.

"With station and rank, and wealth for my goal, Much thought for my body, but none for my soul, I had entered to win in life's big race, When I met the Master face to face.

"I had built my castles and reared them high; With their towers had pierced the blue of the sky;

I had sworn to rule with an iron mace, When I met the Master face to face.

"I met Him and knew Him and blushed to see That His eyes full of sorrow were fixed on me. I faltered and fell at His feet that day, While my castles melted and vanished away. Melted and vanished and in their place Naught else did I see but the Master's face.

"And I cried aloud, 'Oh, make me meet To follow the steps of Thy wounded feet.' My thought is now for the souls of men; I have lost my life to find it again, E'er since one day in a quiet place I met the Master face to face."

#### SILENT PRAYER FOR CONSECRATION OF LIFE

"O JESUS, I HAVE PROMISED"—(Missionary Hymnal, p. 43)

#### II. THE CHURCH

PRAY:

For the strengthening of the Christian ideals and spirit of America that she may become a Christian Democracy.

For the Church of Christ in America that she fail not; that her responsibility and opportunity to do good to all men may be met; that she may be alert and progressive. Isa. 54: 2.

That in our prosperity we do not rob God. Mal. 3: 8-10; 2 Cor. 8: 9.

That the industrial bondage of women and children may cease.

#### AMERICA, THE BEAUTIFUL

O beautiful for spacious skies,  
For amber waves of grain,  
For purple mountain majesties  
Above the fruited plain!  
America! America!

God shed His grace on thee  
And crown thy good with brotherhood  
From sea to shining sea!

O beautiful for pilgrim feet,  
Whose stern, impassioned stress  
A thoroughfare for freedom beat  
Across the wilderness!

America! America!  
God mend thine ev'ry flaw,  
Confirm thy soul in self-control,  
Thy liberty in law!

O beautiful for heroes proved  
In liberating strife,  
Who more than self their country loved,  
And mercy more than life!

America! America!  
May God thy gold refine,  
Till all success be nobleness,  
And ev'ry gain divine!

O beautiful for patriot dream  
That sees beyond the years  
Thine alabaster cities gleam  
Undimmed by human tears!  
America! America!  
God shed His grace on thee  
And crown thy good with brotherhood  
From sea to shining sea!

—Katherine Lee Bates.

"WHERE CROSS THE CROWDED WAYS OF LIFE"—  
(Missionary Hymnal, p. 10)

#### III. WORLD MISSIONS

PRAY:

That the Gospel of the Kingdom shall speedily be preached in all the world for a witness unto all nations. Matt. 24: 14; 28: 19-20.

For all missions at home and abroad.  
For the missionaries and their helpers that the Gospel message may be given and heard with sincerity; that they may be upheld by the power of the Spirit in their work, in church, school, hospital, neighborhood. Zech. 4: 6.

For the young converts that their faith fail not.

For the seven Women's Union Christian Colleges in the Orient that they may be blessed in developing Christian leaders.  
That Christians shall realize the perils of the Mormon Church and the needs of the foreign-born in this country.

That the mission study textbooks\* may be intelligently used.

There is darkness still, gross darkness, Lord,  
On this fair earth of Thine.  
There are prisoners still in the prison house  
Where never a light doth shine;  
There are doors still bolted against Thee,  
There are faces set like a wall;  
And over them all the Shadow of Death  
Hangs like a pall.

Do you hear the voices calling,  
Out there in the black of the night?  
Do you hear the sobs of the women,  
Who are barred from the blessed Light,  
And the children—the little children,—  
Do you hear their pitiful cry?  
O sisters we must seek them,  
Or there in the dark they die!

Spread the Light! Spread the Light!  
Till earth's remotest bounds have heard  
The glory of the Living World;  
Till those that see not have their sight;  
Till all the fringes of the night  
Are lifted, and the long-closed doors  
Are wide forever to the Light.  
Spread—the—Light!

—John Oxenham.

"I LOVE TO TELL THE STORY"—(Missionary Hymnal, p. 8)

#### IV. THE YOUNG LEADERS

PRAY:

For the young women that they may hear the call and feel the challenge to Christian service. Rom. 13: 11.

(One half of the world has no teachers, doctors, Bible, Christ);

That the Church may hold their attention and absorb their interest.—(See "What Is She Thinking?" Woman's Board of Foreign Missions, Presbyterian, U. S. A., 156 Fifth Avenue, New York City.)

That the Church may realize the possibilities of the children. 2 Kings 5: 2-3; John 21: 15.

"Lord, Thou hast giv'n me a trust,  
A high and holy dispensation,  
To tell the world, and tell I must,  
The story of Thy great salvation,  
Thou might'st send from heaven above  
Angelic hosts to tell the story,  
But in Thy condescending love  
On men Thou hast conferred the glory.

"We are all debtors to our race;  
God holds us bound to one another;  
The gifts and blessings of His grace  
Were given to thee to give thy brother.  
We owe to ev'ry child of sin  
One chance at least, for hope of heaven,  
Oh, by the love that brought us in,  
Let help and hope to them be given."

\*Note.—For Home Missions, "The Church and the Community", Diffendorfer. "Serving the Neighborhood", Felton. For Foreign Missions, "The Bible and Missions", Montgomery.

#### "LEAD ON, O KING ETERNAL"

Lead on, O King Eternal,  
The day of march has come;  
Henceforth in fields of conquest  
Thy tents shall be our home.  
Through days of preparation  
Thy grace hath made us strong,  
And now, O King Eternal,  
We lift our battle song.

Lead on, O King Eternal,  
Till sin's fierce war shall cease,  
And holiness shall whisper  
The sweet Amen of peace;  
For not with swords loud clashing,  
Nor roll of stirring drums;  
With deeds of love and mercy,  
The heavenly kingdom comes.

Lead on, O King Eternal,  
We follow, not with fears;  
For gladness breaks like morning  
Where'er Thy face appears;  
Thy cross is lifted o'er us;  
We journey in its light;  
The crown awaits the conquest;  
Lead on, O God of might.

#### SUGGESTIONS

That for observance of the Prayer Service choice is recommended of the following hours to be determined by local conditions: 10 a. m.—12.30 p. m.; 2—4.30 p. m.; 7.30—9.30 p. m.

That the Women's Church and Missionary Federation or Inter-denominational Committee invite all missionary societies of the town to meet in some central place for service. If there is no such organization, the women of the churches may meet together informally or hold separate meetings.

That there be one leader for the entire meeting (with sub-leaders for various sections of the program, if desired. If more than one session, there may be one leader for each session).

That if missionaries are available, they be given a brief time to present the needs of their fields, for which special prayer should then be made.

—Federation of Woman's Boards of Foreign Missions of North America and Council of Women for Home Missions.

#### WOMAN'S EXECUTIVE BOARD—TREASURER'S REPORT

For Three Months Ending Dec. 31, 1920

MRS. A. E. WHITFORD, Treasurer,  
In account with

THE WOMAN'S EXECUTIVE BOARD

To cash on hand September 30	\$ 584 61
Albion, Wis., Missionary and Benevolent Society, Miss Burdick's salary	15 00
Dodge Center, Minn., Mrs. E. L. Ellis, Fouke	2 00
Forward Movement Treasurer	411 58
Fort Wayne, Ind., Mrs. Helen Ingham Gray, unappropriated	10 00
Gentry, Ark., Ladies' Aid Society, unappropriated	5 00



Hartsville, N. Y., Ladies' Aid Society, unappropriated .....	25 00
Milton, Wis., Mrs. Emma Lanphere, Board expense .....	5 00
Milton, Wis., Woman's Benevolent Society:	
Fouke .....	5 00
Retired Minister's Fund .....	10 00
	15 00
Milton, Wis., Dr. Palmberg, Miss West's salary .....	10 00
Milton, Wis., Circle No. 3, Milton College scholarship and interest .....	101 00
Milton Junction, Wis., Ladies' Aid Society:	
Miss West's salary .....	50 00
Unappropriated .....	50 00
	100 00
New Market, N. J., Ladies' Aid Society, Forward Movement .....	56 00
Nortonville, Kan., S. D. B. Missionary Society .....	34 00
Pictures of Woman's Board .....	3 00
White Cloud, Mich., Ladies' Society, unappropriated .....	10 00
	\$1,387 19
<i>Cr.</i>	
Davis Printing Co.:	
Letter heads .....	\$ 6 80
Circular letters .....	5 25
	\$ 12 05
Serial for RECORDER, Mrs. G. E. Crosley	50 00
Dr. Grace Crandall, Sheets for Lieu-oo Hospital .....	5 00
A. B. West, Treasurer, Milton Junction Church .....	100 00
C. E. Crandall, Treasurer, Milton College, Circle No. 3, Milton College scholarship and interest .....	101 00
S. H. Davis, Treasurer Missionary Society:	
Miss Burdick's salary .....	\$200 00
Miss West's salary .....	200 00
Evangelistic work Southwest field .....	250 00
	650 00
F. J. Hubbard, Treasurer, Memorial Board, Retired Minister's Fund .....	250 00
Cleveland H. Dodge, Armenian Relief .....	12 00
	\$1,236 05
Cash on hand December 31 .....	151 14
	\$1,387 19

### THE MINNESOTA AND NORTHERN WISCONSIN SEMI-ANNUAL MEETING

The semiannual meeting of the Minnesota and northern Wisconsin churches met with the Cartwright church at New Auburn, Wis., on November 19-20-21, 1920.

Six-day night the services were opened by song and praise service led by Rev. H. C. Van Horn. Pastor Loofbourrow spoke briefly extending words of welcome to all visitors and delegates, after which Rev. H. L. Cottrell, delegate from the Iowa yearly

meeting, preached the introductory sermon, using for his text: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10: 1). This was followed by a short conference meeting led by Rev. H. L. Cottrell.

Sabbath morning the Scripture lesson was read by Rev. Edgar Van Horn. Prayer was offered by Rev. E. H. Socwell. The choir sang the anthem, "Jesus, Lover of My Soul". Rev. C. B. Loofbourrow preached the sermon, his theme being how to hold our young people for Christ and the church.

The Sabbath school hour was conducted by Mrs. Jennie Carpenter, the superintendent. Prayer was made by Elder Charles Thorngate. A talk to the children on how to build fires was given by Rev. Edgar Van Horn, beginning with small twigs, then using larger sticks and branches. (Reference, thirteenth chapter of Corinthians.) This was followed by an essay by A. E. Churchward, "Are we improving our greatest opportunity". Rev. H. L. Cottrell gave a short talk emphasizing the importance of Bible school and trained teachers.

Sabbath afternoon the song service was led by Charles Socwell and prayer was offered by Rev. Edgar Van Horn. After Scripture reading by George Trueman, Elder Thorngate preached the sermon on tithing, Proverbs 3: 9-10. George Trueman gave a blackboard talk, showing his way of tithing as a farmer. Mrs. C. B. Loofbourrow read a paper: "How to Use the Tenth".

Sabbath night the praise service was led by Rev. Edgar Van Horn, who also read the Scripture lesson. Prayer was offered by Elder Thorngate. "Just as I Am" was sung by the choir. The sermon by Rev. H. C. Van Horn on the theme, "Seventh Day Baptists and Evangelism", John 17: 18, followed. The New Auburn male quartet sang, "Keep Rank, Make Jesus King". The benediction was pronounced by Rev. H. C. Van Horn.

First-day morning the opening song was led by the choir, "What a Wonderful Savior". The morning services were in charge of Rev. Edgar Van Horn, delegate from Milton College. He spoke briefly in the interest of Milton College. This was followed by a sermon by Rev. H. C. Van Horn, theme: The Needs of Milton College.

First-day afternoon the session opened with the song, "Singing all the time".

Prayer was offered by Rev. H. L. Cottrell. A business hour followed. Reports were received from Dodge Center, Exeland, New Auburn, Wis., and Grand Marsh. Rev. H. L. Cottrell gave a report of the Iowa yearly meeting. Rev. Edgar Van Horn gave a report of the southern Wisconsin churches. No report was received from the New Auburn, Minn., church. Rev. C. B. Loofbourrow and Rev. H. C. Van Horn were appointed a committee to ascertain if the Grand Marsh church wished to entertain the next semiannual meeting. Motion was made and carried that the church where the next semiannual meeting is held, shall appoint a chairman and a recording secretary for the meeting. Rev. C. B. Loofbourrow was elected delegate to the next meeting of the southern Wisconsin churches; Rev. H. C. Van Horn alternate.

Essayists appointed for the next semiannual meeting were: Mrs. Herman Socwell, Mrs. Lottie Langworthy, Mrs. Rachel Davis, Miss Marguerite Thorngate and Mrs. Alice Ling.

Motion was made and seconded that the constitution and by-laws be amended by inserting the word October in the place of November being the time to hold the semiannual meeting, and that the corresponding secretary give due notice to the different churches concerned to be prepared to vote on this at the next semiannual meeting. The motion was carried.

After the offering an essay was read by Marguerite Thorngate, of Exeland, Wis., also an essay by Mrs. Myron Greene, of Grand Marsh, was read by Miss Luella Coon. Motion was made and carried that we ask and recommend that these essays be sent to the RECORDER for publication. Mrs. Minnie Churchward delivered an address on "The Childhood of Jesus", Luke 2: 41.

First-day night the song service was led by Rev. H. L. Cottrell and Scripture reading by Rev. C. B. Loofbourrow. Prayer was made by Elder Thorngate. A song, "Go gather them in", was sung by the Dodge Center male quartet consisting of Rev. H. C. Van Horn, George Lewis, Charles Socwell and Herman Socwell. The sermon was preached by Rev. E. H. Socwell, his theme being, "What shall I do with Jesus, which is called the Christ", Matt. 27: 22. A con-

ference meeting followed, led by Rev. Mr. Socwell.

These meetings were all well attended and good interest manifested throughout the entire meetings, especially in the subject of tithing as presented by Brother Thorngate, of Exeland, and Brother George Trueman, of New Auburn. Our prayer to God is that each church represented at this semiannual meeting may adopt as a whole, the plan of tithing, and thus create with every member that spirit of turning over to the Lord that which rightfully belongs to him. Try it and see if you will not receive a blessing.

J. E. LING,  
Clerk.

### CONCERNING GRAND MARSH (WIS.) CHURCH

*To the Semiannual Meeting convened at New Auburn, Wis., greeting.*

The Lord's work in the church at Grand Marsh has made some advances since the last session of this body, although we are not able to report all that we would like to concerning the church. There are at present nine active resident members and about a dozen non-resident members who by occasional correspondence or attendance at service manifest an interest in the work of the church.

Our pastor, Rev. W. D. Tickner, accompanied by four of the members, held some special meetings recently near Mt. Tabor where resides a family of four who have become members of the Grand Marsh Church within a year or so. These meetings were attended with gratifying results. The Spirit of God is working there and we hope that not many months hence a Seventh Day Baptist church will be organized there.

Our own meetings have an average attendance of about fifteen and each service is rich with spiritual blessings.

May the blessing of God rest upon the meetings now in session.

Sincerely,

MRS. M. J. GREENE,  
Clerk of Rock House Prairie  
Seventh Day Baptist Church,  
Grand Marsh.

"We can not avoid self-betrayal in our giving at all. Not giving only betrays our selfishness."



## YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.  
Contributing Editor

### A VICTORIOUS LIFE

Christian Endeavor Topic for Sabbath Day,  
February 5, 1921

#### DAILY READINGS

Sunday—A challenge to the will (Josh. 24: 14-21)  
Monday—Yielded to God (Rom. 6: 12-18)  
Tuesday—The life victorious (Rom. 8: 1-4)  
Wednesday—World-conquerors (1 John 5: 1-5)  
Thursday—Victorious preaching (Acts 2: 37-42)  
Friday—Victorious living (1 Thess. 2: 1-12)  
Sabbath Day—Topic, A surrendered and victorious life (Col. 2: 1-7) (Decision Day).

Much has been written about the victorious life, the surrendered life; and while some of that which has been written is helpful to those possessed of a certain type of religious experience, much more of it is the product of highly mystical minds; and has little practical value in the actual world of affairs. Such mysticism may be consoling to those who possess it; but it does not go far in alleviating the world's sins and sorrows.

And yet, there is such a thing as the surrendered life; and in a large measure a surrendered life must of necessity be a victorious life. There are many men and women, without doubt, who have lived and are living such lives. What do we mean by a surrendered life? Does it not mean the consecration and devotion of our lives, body, mind and soul, to Christ in full measure? Is it not that our lives shall be Christ-controlled in every particular? In this sense there is a mystical union with Christ, for if our lives are Christ-controlled we must of necessity be acted upon by his Spirit; and in consequence stimulated and inspired to action under his guidance. What that guidance is no one need ask. It will determine for good our attitude toward life, our outlook, our understanding of the meaning of life. It will take the selfishness and unworthy ambitions out of life and in their place put high and noble motives.

This is the key to a victorious life, for if the surrender were complete enough it would result in holiness of life. Every unholy motive, thought and deed would be

conquered through this sense of union with Christ. Not that there must not be effort on our own part in overcoming self; but this sense of union with one who is so holy and pure restrains our baser selves, and gives us the strength to overcome. Is this not what Paul had in mind when he said, "There is therefore now no condemnation to them that are in Christ Jesus?" There is no "thou shalt not" that is in itself sufficient to overcome sin; but a complete union with Christ through love will give us the victory over sin; and where there is no sin, there can be no condemnation, of course. But only through love and complete surrender is such a life possible. How many of us have yet come into such perfect union with Christ as to make it possible? Yet, is not such a life possible?

But a surrendered life must mean more than a personally victorious life. If that is all that it means to us, it is incomplete, and after all is not a victorious life at all. While it likely must contain something of the mystical, indeed it must to the extent that communion with Christ through prayer gives exaltation and strength; yet a life that does not possess the passion for service which Christ himself had can not be said to be a surrendered life. No matter how great our exaltation at times, no matter how consoling our religious experiences may be, if we selfishly enjoy the rapture ourselves and forget the sin and suffering and sorrow of the world, having no desire and making no effort to help lessen the distress, we have no right to piously talk of the spiritual exaltation of a victorious life. Christ lived a gloriously surrendered, victorious life, not for himself, but for the sake of sinful, suffering humanity. Should we do less?

### A SUGGESTION

Following this paragraph will be found the annual report of the Christian Endeavor Society of the First Hopkinton church. It is by far more interesting than such reports are likely to be. It does not deal with statistics entirely, but after giving such statistics as are necessary to such a report there follows a briefly detailed mention of the religious and social activities of the society during the past year. It impresses one that the society has done some good work during the year. To the report is

appended the names of officers and committees selected by the society for the coming year. In a letter from the corresponding secretary of the society the suggestion is made that other societies send their annual reports to the RECORDER for publication, that each society may learn what the other societies have been doing. A few societies have done so in the past; but why not more? And why not do as the Ashaway society has done? Would it not make the reports very much more interesting?

### ANNUAL REPORT OF FIRST HOPKINTON C. E. SOCIETY

*To the First Hopkinton Seventh Day Baptist Church:*

As secretary of the Y. P. S. C. E. I would submit the following report for the year 1920:

Number meetings held .....	48
Number consecration meetings held .....	10
Largest attendance (estimated) .....	225
Smallest attendance .....	10
Average attendance .....	26
Largest number of visitors (estimated).....	198
Smallest number of visitors .....	0
Average number of visitors .....	8
Largest number taking part .....	32
Smallest number taking part .....	7
Average number taking part .....	16

#### FINANCIAL STATEMENT

Amount on hand January 1, 1920 .....	\$24 21
Received from collections .....	87 67
Expenditures .....	77 25
Amount on hand January 1, 1921 .....	34 68
Largest collection .....	32 00
Smallest collection .....	41
Average collection .....	1 75

On January 13 our C. E. society entertained the Local C. E. Union at the parish house. Elisabeth Kenyon and Beulah Coon, together with the president, Blanche Burdick, were appointed as members of the C. E. Union Executive Committee.

The society at its bi-monthly business meeting in February voted to take up the work of the Sabbath Tract Society in securing 125 names of people whom we thought might be interested in Sabbath literature to be sent out by the Sabbath Tract Society at different times.

On May 8 the C. E. held a joint meeting with the Junior Endeavor society.

On June 5 several members accepted the invitation of the Waterford society to spend the week end with them. They reported a most enjoyable time.

On July 4 Mrs. John Austin entertained our society at a Fourth of July lawn party at her home in Westerly.

On July 24, at the suggestion of Mrs. D. B. Coon, and under the leadership of Dr. Rosa Palmborg, a very fine pageant written by Dr. Palmborg was given by the members of the society. Following it was a very interesting talk by Dr. Palmborg. She explained briefly the work of our missionaries and also concerning the conditions and missionary work at the present time in China. A collection was taken which amounted to \$32.00. This the society voted to send to the Boys' and Girls' schools in China.

During the absence of Pastor Coon at Conference the C. E. took charge of the Sabbath morning service.

On October 9 our society entertained ten members of the Waterford C. E. Saturday night about forty attended the social. Sunday we all went to Ashaway Grove and had a basket dinner.

On October 16, under the direction of the Missionary Committee, a "Get-Together Meeting" of the church and society was held. Hon. S. H. Davis, of Westerly, was the principal speaker. Music was in charge of Dr. Edwin Whitford. Everybody went away feeling that it was an evening well spent.

On November 27 a second "Get-Together Meeting" was held. Miss Emma Langworthy, of Westerly, was the speaker. After her address followed a testimony meeting in charge of John Austin. This proved as helpful and inspiring as the other.

During the year the society has taken up and followed the study of our denominational history prepared by Rev. William Simpson.

The society gained eighteen new members during the year. We now have twenty-seven active members, eleven associate and four honorary.

Our society has been exceptionally well represented at the Local Union meetings and is running a very good chance of winning the large framed picture of Dr. Francis Clark, founder of the C. E., offered by the Local Union for the society being the best represented at all the meetings during the year 1920.

At the regular business meeting held December 27, the following officers were



elected: President, Tacy Coon; vice president, Inez Jordan; recording secretary, Valette Woodmansee; corresponding secretary, Tacy A. Crandall; treasurer, Clarence Crandall; Junior superintendent, Elisabeth Kenyon.

Prayer Meeting Committee—Hazel Arnold, chairman; Blanche Burdick, Rev. D. B. Coon.

Music Committee—Elsie Jordan, chairman; Hazel Arnold, Hoxie Bill, John D. Wells.

Lookout Committee—James Waite, chairman; Leland Coon, Reba MacGonegal.

Missionary Committee—Mrs. D. B. Coon, chairman; Mrs. McGonegal, Marian Arnold.

Social Committee—Simon Kenyon, chairman; Helen Phelan, Inez Jordan, Gilbert Main.

Flower Committee—Ardella McGonegal, chairman; Clara Hoxie, Isabella McGonegal.

Information Committee—Elisabeth Kenyon, chairman; Clarence Crandall.

I am sure the whole society feels that we have been wonderfully blest and that we have had a most happy year in the service of our Master. We hope to see even better things this year. Pray for your young people, for we need your prayers and encouragement.

Respectfully submitted,  
CLARENCE CRANDALL,  
Recording Secretary.

Ashaway, R. I.,  
January 2, 1921.

**YOUNG PEOPLE'S BOARD MEETING**

January 6, 1921, the regular monthly meeting of the Young People's Board was called to order by the President, Mrs. Ruby C. Babcock, in the Welfare office of the Sanitarium.

Prayer was offered by Mrs. Nettie Crandall and I. O. Tappan.

Members present: Mrs. Ruby C. Babcock, Mrs. Frances F. Babcock, Miss Edna Van Horn, Mrs. Nettie Crandall, Emile Babcock, B. F. Johanson, W. B. Lewis, I. O. Tappan, E. H. Clarke, Allan Van Noty, L. S. Hurley.

The following report was presented by the Corresponding Secretary and accepted:

Number of letters written ..... 6  
Number of letters sent out ..... 45  
Correspondence has been received from Clara

Lewis, Rev. R. R. Thorngate, E. M. Holston, Rev. Edwin Shaw, Clifford Beebe, Edna Burdick, Hancy Brooks, Elizabeth Randolph, Lois Fay, Corliss, Randolph, Marie Branch, Janette Randolph, Mabel Jordan, Mrs. A. E. Whitford.

Officers blanks (filled out) have been returned from: Albion, New Market, West Edmeston, Welton, Fouke, Shiloh, and Battle Creek.

Mrs. W. D. Burdick, the Junior Superintendent, reported a Junior Society organized at New Market, N. J.

The Boulder C. E. Society has recently been reorganized.

Respectfully submitted,  
FRANCES FERRELL BABCOCK,  
Corresponding Secretary.

The Lone Sabbath-keeper's Superintendent reported that seventy-five letters had been sent out to lone Sabbath-keepers in December, and that several replies had been received.

The Social Fellowship Superintendent submitted the following report:

Four letters have been sent out during the past month.

Suggestions were sent to some societies for a "Tenth Legion Social" and for the "Denominational Evening" given by the Battle Creek Society.

Respectfully submitted,  
MRS. NETTIE CRANDALL,  
Social Fellowship Superintendent.

The following report was submitted by the Missionary Superintendent:

A letter was received from Tacy Crandall enclosing \$5.00 for 20 sets of pictures for the Simpson Studies, for the Ashaway Society.

A letter from Clifford Beebe of Alfred, reports that that society has completed the study of "The Near East, Cross Roads of the World". Their Missionary Committee has recommended the study of "The Church and Community". They will probably take up the Simpson Studies during the summer vacation.

The Battle Creek Society, has completed a course in "Expert Endeavor". This society will take up the Simpson Studies soon.

Respectfully submitted,  
L. E. BABCOCK,  
Missionary Superintendent.

The following report was presented by the Treasurer with the emphasized fact that funds are coming in very slowly.

**TREASURER'S REPORT FOR DECEMBER, 1920**

Dr.	
Balance on hand December 1	\$ 343 44
Simpson Studies	2 48
Conference Treasurer	49 23
	\$ 395 15
Cr.	
Associational Secretary	\$ 6 00
R. R. Thorngate, expenses	2 70

Board supplies	7 00
Letterheads, envelopes	12 00
Fouke teachers	125 00
Balance on hand	242 45
	\$ 395 15

Respectfully submitted,  
E. H. CLARKE,  
Treasurer.

The following report was read from the Junior Superintendent:

During the last quarter the usual work has been done for the Junior Column of the *Sabbath Visitor*, completing the work for the year 1920.

Some time has been used in working out a standard or goal for the year, a copy of which is enclosed with this report for revision by the Board.

I would like the Board to state whether they wish the Junior Column in the *Sabbath Visitor* continued, and what material they wish used in this column.

I would also like suggestions as to the work the Board wishes to have done for the Junior societies of the denomination.

My expense items since the last report amount to \$2.25 mostly for books and helps to carry on my work.

I am planning now to write to each superintendent asking for News Items at a definite time as the many requests I have made for Junior news items have not brought the response I wished for.

Respectfully submitted,  
MRS. W. D. BURDICK,  
Junior Superintendent.

A committee composed of Miss Edna Van Horn, Mrs. Frances F. Babcock and Mrs. Nettie Crandall was appointed to give the Goal, submitted by Mrs. W. D. Burdick for the Junior societies, a careful study and to make what suggestions seem practical.

The Board recommends the continuation of the Junior Column in the *Sabbath Visitor*, and is willing to leave the selection of the material to the Superintendent. The comments, Bible drills, etc., which have been used heretofore, have seemed to be very satisfactory.

The report of the Field Secretary, E. M. Holston, was read, discussed and placed on file.

An encouraging report was received from Miss Clara Lewis, Secretary of the Western Association.

The following bills were allowed:

Mrs. W. D. Burdick, supplies	\$ 2 25
E. M. Holston, September, October and November	129 62
	\$ 131 87

The following committee was appointed to prepare the Conference program for the Young People's Board: Mrs. Ruby C. Babcock, I. O. Tappan, B. F. Johanson, Miss Frances E. Babcock, and C. H. Siedhoff.

A communication was read from the Forward Movement director in regard to the preparation of a pamphlet on the work of the Board. The subject was thoroughly discussed and a committee consisting of E. H. Clarke, B. F. Johanson and L. E. Babcock was appointed to attend to this matter.

The Board spent considerable time discussing the matter of Alfred athletics on the Sabbath. On account of the interest of our young people and the Sabbath the following resolution was adopted:

*Resolved*, That we the Young People's Board of the Seventh Day Baptist General Conference unanimously approve of the resolution passed by the Commission at Buffalo, also the action of the Tract Board, and the attitude of the editor of the SABBATH RECORDER, all deploring the present departure from the old rule of the university.

Voted that a copy of this action be sent to President Boothe C. Davis of Alfred University.

Adjournment.

Respectfully submitted,  
B. F. JOHANSON,  
Recording Secretary, pro tem.  
C. H. SIEDHOFF,  
Recording Secretary.

Labor is an excellent remedy for morbid selfishness. When our work looks so important to us that we wonder how the days are going to suffice for the doing of it, we will not find time for grumbling and self-pity. Spurgeon's homely saying about the "touchy" people in the church is worth remembering. "When the dog is lying before the fire," he says, "he is slighted if you don't notice him, but if the dog is after a rabbit, he isn't a concerned about whether you notice him or not."—*Christian Standard*.

God's appeal is not made to men *en masse*, but individually. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" John 3: 16. "If any man hear my voice, and open the door, I will come in to him, and will sup with him" Rev. 3: 20.—*Liberty*.



## CHILDREN'S PAGE

### TWO SAILS

A winsome feather went sailing one day,  
Over the roses, past children at play.  
Up near the clouds with their faces so white,  
Floated that feather in gladsome delight.

Then came old Whirl Wind and tossed it back  
down,

Tumbling its ruffles and crushing its gown.  
Hiding it lay midst the dampness and cold,  
There to grow weary with darkness and mold.

Gay Robin Red Breast came hopping that way;  
"Ho, pretty feather," he paused just to say—  
"Want to go sailing? I'll help if you do;  
I know a home that is open to you!"

Then the dear feather went sailing on high  
Up to a home just below the blue sky.  
Soon 'gainst her breast there nestled a head;  
Sleep, Robin, sleep, on your feathery bed!  
—Our Dumb Animals.

### MILDRED'S BLUE DAY

"Oh, dear!" sighed Mildred; "everything has begun wrong today. I tipped over a pitcher of milk, I broke one of my dolls and now I've torn my new dress. It's going to be a blue day."

Her father looked at her woe-begone face.

"You have had a bad start," he agreed; "but if it's going to be a blue day, why not make it a pleasant blue one?"

"How can it be pleasant and blue? Blue means disagreeable, father."

"Find the interesting and beautiful blue things. There are a great many of them. Look for those today instead of thinking of the unpleasant things."

Mildred thought this would be worth trying. After her father had gone she ran to the window. There was the blue sky. That was the first beautiful thing that was blue.

It was a lovely morning. As Mildred started for school she heard the twittering of bluebirds, and, looking up, saw several of them flying among the trees. By the roadside she found quantities of violets.

In the mineral cabinet at school she noticed a light blue stone and a deep blue one.

"The light one is a turquoise, the other's a sapphire," her teacher told her.

When Mildred went home at noon she remembered the bed of forget-me-nots.

Here was something else that was blue. As she stood beside them her older brother called softly to her. She ran toward him.

"Look!" he whispered.

Some distance away a little bird was hopping about in the short grass. It was of the brightest blue she had ever seen, with wings and tail touched with black.

"What is it?" Mildred asked. "Isn't it lovely? It's a real peacock blue."

"It's an indigo bunting, one of the prettiest of birds."

After school Mildred went to walk with a few of her companions. From the top of a high hill they saw the mountain peaks, blue-shadowed in the distance. Far below lay a little blue lake.

That night at bedtime Mildred sought her father. It was a warm evening, and he was standing on the porch. It was growing dark, and the stars were coming forth one by one. Mildred related the story of her blue day.

"I've seen the blue sky, a bluebird, blue violets, a blue turquoise, a blue sapphire, blue forget-me-nots, a blue indigo bird, blue mountains and a blue lake," she enumerated.

"I'll show you another." Her father pointed to the eastern sky. "Do you see that bright star? That is Vega, a star which astronomers say is blue."

"Are there blue stars, too?" Mildred asked. "Why, there's blue everywhere."

"That's what I told you," answered her father. "Hasn't this been a good blue day?"

"It's been lovely."  
"You see, blue days don't need to be unpleasant. The right kind can be exceedingly pleasant ones."

One more surprise in blue awaited the little girl. As she looked up from her pillow at mother bending over her to say good-night, she found herself gazing into the sweetest blue of all, mother's eyes.

"Blue days are the best days," she murmured sleepily.—*Christian Advocate.*

Why It Took Time—They were looking down into the depths of the Grand Canon.

"Do you know," asked the guide, "that it took millions and millions of years for this great abyss to be carved out?"

"Well, well!" ejaculated the traveler. "I never knew this was a government job."

—*Southwestern Telephone News.*

### HOME NEWS

MUSKEGON, MICH.—A Seventh Day Baptist church was organized in Muskegon by Dr. J. C. Branch of White Cloud; Daniel W. Boss, deacon, and Blanche Boss, secretary and treasurer. There were about twenty present, who were eager to enlist in the good work.

Dr. Branch delivered one of the best sermons we had listened to in some time past, after which testimonies were given. All went home feeling that they had indeed been doubly paid for the effort.

BLANCHE BOSS,  
Secretary and Treasurer.

NADY, ARK.—A word from Nady may be of interest to some at this time. We have had Sabbath school at the church every Sabbath Day but one since we came onto the field. The average attendance has been about fifteen. If weather conditions and roads were always favorable the attendance would be much larger.

We attend and assist in a Sunday school held in our church also; the usual attendance is a little less than our own.

The children of the public school gave a very interesting entertainment during the Christmas time. They entered into the work with a great deal of enthusiasm. As the Public School Board requested Mrs. Van Horn to arrange the program so as to use the children of the entire district we gladly consented to the plan, and the results were very gratifying. We hope in this way to interest the parents in better ways for their children.

Speaking of weather, this month, with the exception of one light rain, has been ideal, but rainfall had been so heavy previous to this time that the roads are still in bad condition.

This is the time in the year for epidemics. One is abroad in the land now causing a great deal of worry and unrest. It interferes seriously with our work.

Am very sorry we can not give a more hopeful account of the work, but just now the outlook is rather discouraging. Most of our people here seem to be glad we have come and are very anxious that we should stay. We are hoping, striving and praying that Little Prairie may get into the firing line. We are cheered and strengthened by words of encouragement and interest that

come to us from those interested in this field.

The financial embarrassments are very serious here as well as elsewhere.

Yours trusting and hoping,

C. C. VAN HORN.

Nady, Ark.,

January 12, 1921.

### THREE ANSWERS TO OUR QUESTION

During the last two years we have had the privilege of spending four months of each year in Europe. The time was about equally divided between the continent and England and considerable of the time spent on the continent—in France, Switzerland and Holland—was spent at conferences where many eminent men from all parts of Europe and Asia came for prolonged stays. At these conferences the Germans were also present. In England we were privileged to meet many people. Not only did we preach in the churches, meeting large groups in this way, and not only did we meet the pastors, but we stayed in English homes over Sunday, and we met many groups of business men, editors, publicists and statesmen during the week. In all these countries and of all these men we asked one question and the striking thing was the unanimity of the answer. The question we asked was this: What are the two or three great lessons Europe has learned out of the great war? We asked this question of almost every man we met and almost without exception we got the same response. We asked it of the Germans and we were a little surprised to get practically the same response, because the Germans have not previously been quite ready to accept the tremendous implications of one of these answers. But they too seem to have seen now, and some of them are ready to accept the new principles on which any new and lasting world order must be built.

The first of these answers might be summarized in these words: There is no hope for the future of Europe and Asia unless the nations can learn to live together in a *community of good will*. The words *community of good will* were the exact words used by an Englishman. The feeling is strong in every man who has thought through the implications of the terrible struggle that unless the nations can rise above a selfish nationalism and learn that their highest allegiance is to humanity, the whole family



of men, the common good, and live as friendly peoples co-operating in building a happy, contented world, there is no outlook for anything better than that which occurred in 1914. For it was just this putting the nation above the world—which is as selfish as putting one's self above the welfare of one's family—that brought on the war. Selfishness always brings strife, whether it be in an individual or a nation. Nations which live for self alone, and arm to the teeth either for seeking new acquisitions or protecting those they already have, inevitably come to war. Europe has learned this lesson. The best men everywhere see that the world has become a family and that the only welfare of any one nation is the welfare of all. No matter whether we keep the present political League of Nations or change it to a new judicial association of nations; no matter what new arbitrational machinery we set up, whether world courts, councils of conciliation or boards of arbitration; no matter even if we begin simultaneous delimitation of armaments, unless the nations of Europe can get this spirit of good will and learn to live together in a friendly community as good men can live together in one place, there is no hope.

At four conferences which we attended there were delegates from Germany and delegates from France. It is easy to see how the Frenchman looks upon Germany simply as a beast waiting to spring upon its prey. The chief thought in the French mind is protection from Germany. As a distinguished Frenchman said: "It has happened twice. It must not happen again. If it is going to, France might as well go out of business." The French attitude in the League of Nations, in the attempt at a new alliance, in the Supreme Council, has naturally been that of *protection*. When the French delegates came to these conferences they refused to sit with their German brethren until they made personal statements disapproving Germany's attack on Belgium. This the German delegates did and during the succeeding meetings it was noteworthy that the emphasis in the discussions more and more dwelt on this point, namely, that the best protection France could have against Germany in the future was not in political alliances, not in fortified boundaries, not in neutral buffer states, but, if there should arise a new Germany, democratic, modern, free, non-militaristic, the best defense was

in making points of contact between like-minded men and creating a spirit of good will. This the French delegates we believe would be ready to do were they once convinced that these German brethren repudiated the methods of the war and stood ready to enter the future in company with all men of good will.

The second answer we received everywhere was that the war had awakened a new yearning for unity among all Christians and a consciousness that only a united church can prevent such horrible catastrophes as we have experienced or build the city of God in the world. Again and again we heard men say that if the Christians had been as much interested in their common kinship in the Kingdom of Christ and had realized that their loyalty to Christ came first, before either denomination or country, as Christ said it should, that such a debacle as 1914 could never have happened in the world! The churches of the continent have had their allegiance put to terrible tests. Roman Catholic disciples of Christ have been arrayed against one another in bloody battle and consuming hate. Protestants have been killing each other by the millions in the name of their common Master. The best Christians of every country with whom we talked feel there is something wrong and we were interested to find the feeling everywhere that the time had come for the communions to get together often and emphasize their common brotherhood as disciples of Christ more than nationality, realizing that only in that lay the hope of the world.

This new yearning for unity manifested itself in several remarkable conferences held in Europe this summer. First came the World Student Congress at Stockholm in July; then came three notable conferences of the churches in Switzerland in August. At the first Ecumenical Congress on the Life and Work of the churches delegates from practically every Protestant communion and every nation were present. At the world Conference on Faith and Order over two hundred delegates assembled, including many from the Greek Catholic Church. This was followed by a week's session in the Hotel Victoria, above the Lake of Thun, of the International Committee of the World Alliance for International Friendship through the Churches. At these conferences the most outstanding men in the churches came from every land, allied,

enemy and neutral, and sitting at the same table, talked of their oneness and what they could do, united together, to build the city of God in the world, promote good will, increase human happiness, establish brotherhood, and remove those national sins that provoked wars and strife. Again, we think many present felt that had the leaders of all the churches begun to get together in this way twenty-five years ago—Germans, French, British, American—a sense of oneness might have been developed that would have made the thought of war impossible.

The third answer we everywhere received to our question was this. The war has taught us that there can be no peace, no permanency of civilization, no Christian world-order until the nations of the world ordered their relationships by those same Christian principles that obtained among Christian gentlemen, were bound by the same code of honor, and the same test of greatness applied to them that is applied to men. The answer was unanimous in this regard. The war has banished forever the idea that there can be two different ethical systems in the world, one for individuals, one for nations; one Christian, one pagan. There is only one morality, and it is eternal and universal. Nations are accountable to the same judgment bar of God and his righteousness to which men are accountable. What is right for a man is right for a nation, and what is wrong for a man is wrong for a nation. If it is wrong for a man to steal, it is wrong for a nation. If it is wrong for a man to destroy his brother, it is wrong for a nation to destroy another nation. Stealing is stealing and murder is murder, whether it be done by a man or a nation. If a man is bound by honor to keep his pledged word, so is the nation equally bound. If that man is greatest who, thinking little of self, renders service to the world, that nation is greatest which serves the most. If selfishness makes a man despicable and has in it the seed of death and decay, the same selfishness makes a nation small and despicable, and the selfish nation will always come to a bad end as does the selfish man. (Europe is just now the graveyard of nations that lived purely for self and sought only selfish ends.) If the philosophy that "might makes right" held by a man makes him merely a brute and a bully, the same philosophy makes a nation equally a bully, and despised of the earth. (This war was largely fought

on the issue contained in those words, and it has answered the question with great certainty forever.) Jesus really knew what he was talking about, only most of us never really believed he did. He really saw the eternal and immutable laws of the moral universe and this war has shown as perhaps nothing else in history has, that he knew. Individuals found it out long ago: nations have now discovered it. We are not sure that they may not even discover out of this war that even his great moral assertion—long ago found true by every individual—that he who lived, eternally seeking his life lost it, while he who forgot his own life in some great service, lost it in some great sacrificial emprise, found it, found his real, glorious, divine self, applies to nations as well as men.

Good will, unity of all believers, one righteousness for men and nations: these are the three great lessons the European Christians have learned from the war.—*Rev. Frederick Lynch, in Christian Work.*

#### Sabbath School. Lesson VI—February 5, 1921

THE MARRIAGE FEAST

Matt. 22: 1-14

*Golden Text.*—"Go out into the highways and hedges, and constrain them to come in." Luke 14: 23

#### DAILY READINGS

Jan. 30—Matt. 22: 1-14

Jan. 31—Matt. 28: 16-20

Feb. 1—Matt. 10: 1-10

Feb. 2—Matt. 10: 16-23

Feb. 3—Acts 13: 1-7

Feb. 4—Isa. 55: 1-13

Feb. 5—Isa. 61: 10-62: 5

(For Lesson Notes, see *Helping Hand*)

TRY, TRY AGAIN.—"Lottarox was telling me that he has been trying for six months without success to get a passage to see the battle-fields of France."

"Evidently the wind has changed. He spent two years trying not to see them, with success."—*The American Legion Weekly.*

"All men are directly responsible to God; hence the challenge of Romans 14: 4: 'Who art thou that judgest another man's servant? to his own master he standeth or falleth.'"

"The mission of the church is not to reform, but to warn the world."



## MARRIAGES

**MAXSON-STEPHENS.**—At the home of the bride in West Edmeston, N. Y., on the evening of January 3, 1921, Carlton Lynn Maxson, of South Brookfield, and Rena Eleanor Stephens, of West Edmeston, were united in marriage, Rev. J. E. Hutchins, of Brookfield, officiating.

**BENNER-ESHOM.**—At the home of the bride's parents, Mr. and Mrs. George Van Horn, of Nortonville, Kan., December 4, 1920, by Pastor H. L. Polan, Mr. Bernard Benner and Mrs. Lura Van Horn Eshom, both of Topeka, Kan.

**BOND-SHASTEEN.**—At the Seventh Day Baptist parsonage, December 15, 1920, by Pastor H. L. Polan, Mr. B. F. Bond and Mrs. Frances Shasteen, both of Nortonville, Kan.

## DEATHS

**AVERY.**—Mary Avery was born at South Brookfield, N. Y., August 18, 1852, and died at her late home in Brookfield, December 7, 1920.

Mrs. Avery was the youngest of five children, three sons and two daughters, born to William Henry and Anna Brand Crandall. December 23, 1875, she was married to Abel Avery, whose death preceded hers by about two years. To them were born two children: Harold, and Mrs. Jennie Wightman. When a young girl she was baptized by Rev. J. M. Todd and united with the Second Brookfield Seventh Day Baptist Church where she has always remained in faithful membership. Besides her own children she leaves to mourn her departure, three brothers: Defos, of West Edmeston; Barton, of South Brookfield; and Kenyon, of Brookfield. Also three grandchildren.

Farewell services were held at the late home December 10, conducted by her pastor, Rev. J. E. Hutchins, and the body was laid to rest beside that of her husband in the Brookfield Rural Cemetery. J. E. H.

**DAVIS.**—Ebenezer Davis, son of Mary Ann and Azel Davis, was born near Logan County, Ohio, July 12, 1851, and died December 11, 1920, in Medford, Ore., aged 69 years, 5 months and 29 days.

For most of his life Mr. Davis was a lone Sabbath-keeper and loved the Sabbath truth and his Bible.

He leaves to mourn their loss an older brother at White Cloud, Mich., and a sister, Mary, of De Graff, Ohio.

Funeral services were conducted by Rev. D. E. Millard, assisted by Mr. Conger. C. D.

## THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor  
Lucius P. Burch, Business Manager

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When our Lord says: "Take my yoke upon you," he invites us to become linked to his omnipotence. What will our insufficiency matter when we are yoked to his all-sufficiency? We may then well say: "I can do all things through Christ, which strengtheneth me." When the consciousness of his own helplessness oppresses the disciple of Jesus, the pressure of the yoke of the Lord is his comfort, for it suggests that he is linked to the illimitable power of his Master.—*J. East Harrison.*

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Earth changes, but thy soul and God stand sure  
---*Browning*

It is evident that ordinary methods and ordinary rates of increase in membership and in giving will not suffice. The time has come for the extraordinary, and it is probable that this will come through a special outpouring of the Holy Spirit in answer to prayer. . . . The great missionary societies of the world have been built up by years of most careful experimentation, and the able leaders of these societies have spent much time in anxious consideration of ways and means for more thoroughly arousing the churches. Has not the time come for sympathetic, aggressive, and prayerful co-operation on the part of all who believe in a work for the evangelization of the world? . . .

"Stir me, Oh, stir me, Lord, I care not how,  
But stir my heart in passion for the world,  
Stir me to give, to go—but most to pray;  
Stir, till the blood-red banner be unfurled,  
O'er lands that still in deeper darkness lie,  
O'er deserts where no cross is lifted high.

"Stir me, Oh! stir me, Lord, Thy heart was stirred  
By love's intensest fire, 'till thou didst give  
Thine only Son, thy best beloved One,  
Even to the dreadful cross, that I might live;  
Stir me to give myself so back to thee,  
That thou canst give thyself again through me."

—Dr. S. Earl Taylor.

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